

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

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The Hermenian Anniversary of Mississippi College will occur on the 21st inst., at 7:30 p. m.

The Capitol Commission is holding frequent sessions, and it begins to look as if they were getting squarely down to business.

"Fifty dollars at Tetty for Foreign Missions." So writes bishop Ellis. This is especially good, considering the strain this church has been under in completing its house of worship, and heavy loss in members.

It is with sadness we chronicle the death of our brother, Dr. Horne, which occurred Tuesday, 7 p. m., at his home on Hamilton Ave. He was one of the most active deacons in the Baptist church here, and foremost in every good work.

The series of meetings begun here ten days ago, continues with increasing interest, a goodly number having joined, and many interested. Bro. Ray is an earnest, faithful minister of the New Testament. He is safe both in his doctrines and methods.

An annex to the Custom House in this city is in process of construction. It is to cost about \$40,000. This will add very much to the appearance of the building, and the convenience of transacting the United States' business in our State.

Dr. J. L. M. Curry, of Virginia, minister to Spain under Cleveland's administration, delivered in the First Baptist Church of this city, on last Lord's day at 3 p. m., a very fine address on Sunday School teaching and work. Dr. Curry is a Baptist preacher and manager of the Peabody School Fund.

The services at the Baptist church here continue with fine interest. About twenty accessions, and many others enquiring the way of life. Bro. Ray is, to the greatest satisfaction of all, "holding forth the word of life," "proving himself a workman that needeth not to be ashamed." The work, under the leadership of pastor Yarborough, is in good condition, and the outlook encouraging.

The Clinton Sunbeams seem to be in the lead. During first quarter—Jan. 1—March 31—they gave \$7.00 to Foreign Missions and \$8.50 to the famine sufferers in India—\$15.50 total. Sister Whitfiel has the work in charge

and the weekly meetings are held in her home. We were present at the one held last Sunday afternoon and we were charmed with the exercises. A little daughter of Bro. A. C. Watkins from Torreon, Mexico, was present, and greatly interested us all with her talks about the condition of things in Mexico.

"All the signs of divine decree point to this land of ours as the one which is fast gathering to itself the races which must take the lead in the final conflicts of christianity for possession of the world? Ours is the election for the age to come. We are the chosen people. We cannot afford to wait. The plans of God will not wait. Those plans seem to have brought us to one of the closing stages in the world's career, in which we can no longer drift with safety to our destiny. We are shut up to a perilous alternative. Immeasurable opportunities surround and overshadow us. Such, as I read it, is the central fact in the philosophy of American home missions."

At the late Georgia Baptist convention which met in Griffin, the Georgia Baptist Orphans Home at Hapeville, occupied a prominent place. The Home needed \$5,000, and Dr. J. B. Taylor, the superintendent, asked the convention for it. Rev. Joe Ross started the ball rolling by subscribing \$250.00 for the Griffin church, and the momentum became so great that the matter would not stop at the \$5,000 notch, but continued til it reached \$7,486.75. Let the this incident be a suggestion to Mississippi Baptists to take up our Orphanage work in earnest. Bro. A. E. Jennings of Water Valley, has "started the ball" in Mississippi with \$500.00. Brethren let us think over this matter, and take our stand by the side of this worthy brother, and never stop until we shall have sufficient capacity for caring for all applicants.

"The earth's population is 1,500,000,000, of which more than 1,000,000,000 are yet non-Christian—say, 800,000,000 heathen and 200,000,000 Mahomedan; 200,000,000 are Roman Catholic and 150,000,000 are Protestant. For the world's redemption Protestants are giving annually about \$15,000,000; sustain a missionary force of 14,200, of whom 4,300 are ordained, and 3,380 are unmarried women; associated with them are 4,200 ordained native; about 80,000 toilers in all. The stations and outstations occupied exceed 25,000; the communicants are upwards of 1,300,000, an increase at the rate of 75,000 annually; the adherents are estimated at 3,500,000, while 1,000,000 children and youth are being educated in the more than 20,000 schools."

The Southern Baptist Convention will meet in one month. How many churches are pushing the matter of raising a purse to send your pastor? He ought to go. But he cannot, unless you will help him. He would bring back to your church a great deal more than it would cost you to send him. Do not fail to push the matter.

As Dr. Rowe and others requested, we are trying to arrange board and lodging for our Mississippi delegation, to cost from \$1.00 to \$1.50 per day, owing to the house you take. I find that we all cannot be entertained at one house, because no house can turn away its regular customers. Will every one who wishes us to arrange board write us at once, stating whether you wish a rate of \$1.00, \$1.25 or \$1.50 per day. We can then know before we get there where we will stay. We have tried in this paragraph to answer several letters which have come to us recently.

Prof. J. C. Hardy, recently superintendent of our city schools, has been elected to the presidency of the A. & M. College at Starkville, made vacant by the death of ex-Governor John M. Stone. The people of Jackson, and the Baptists especially, part from Prof. Hardy with many regrets. He was a consistent member of, and active worker in, the Jackson Baptist church. But in this, what is Jackson's loss will be Starkville's gain. Prof. Hardy is largely a product of Mississippi College, and his career is an honor to his *alma mater*. A noble mother, a loyal, dutiful son! We believe there is no institution in Mississippi which is furnishing so many well-equipped men for important places. They reach these places, and what is better they hold them. We are led to conclude, on account of the places her *alumni* are taking, that the work doing by the splendid faculty of this old institution is of a very fine order. All honor to this class of public servants. They are doing foundation work in the social, moral and religious fabric.

That Jesus was the Man of Sorrows is the consummate appeal he makes to our hearts. We do not know how it might be in heaven, nor for a race not guilty like our own, but this sad world could never have been saved by any other than a suffering Christ; and it is this same blood kinship with human grief that gives the pastor his hold upon his people. Sorrow is an essential part of a pastor's training.—W. H. Woods.

Some Choice Men of the Pew.

L. A. DUNCAN.

Jeremy Taylor has said: "God intends every accident should minister to virtue, and every virtue is the mother and nurse of joy, and both of them daughters of divine goodness." Jacob worked fourteen years for the younger daughter of Laban, and counted himself well paid for his pains. Should we labor a score of years, and secure this younger daughter of "divine goodness," we should be more highly favored than Jacob with his Rachel. Our search should be after virtues, and our labors for their health and perpetuity of existence. There is an old story told that the celebrated cynic, Diogenes, went on the streets of his city at midday, carrying a lighted lantern, looking for a truly honest man. The fabled deed would have been more worthy of unfading memory, had he gone out with a lantern to light some one in the way of honesty or virtue.

The thought has occurred to me that, in these sketches of noble men of the pew, perhaps it would be wise to confine myself to the doings of those who have been gathered to our fathers, as adverse criticism is more likely to be engendered against what I may say of the living. But to know the virtues of the dead by what we saw while they were living. A living man struggling against his weakness and developing his virtues, is one of the most engaging objects of our observation. The dead have fought the battle, but we see the living amid the smoke and dust of the relentless strife. If we would be profited, let us turn the search-light on the virtues of men, instead of their faults and shortcomings. What is good in the living man, when closely observed by the friend's eye, ministers to our better nature next to the help of heaven. We get so enlargement of soul by straining the eye in searching for the defects of others. The real and imaginary wrongs we receive, we should put out of our memories. Our rancor of soul, we should permit to die early, and consign it to the tomb with an assuring hope that for it there shall be no resurrection from its grave in all the eternal years of God. I give expression to these thoughts just here, as few, if any, harshly criticize the subject of this sketch.

L. A. Duncan of Meridian, has passed his three score years and ten. He was born in New York City, February 16, 1829. His father was born in Glasgow, Scotland, and was brought to America when eight years old. Thus it is seen, Mr. Duncan is a Scotch Yankee. He has happily blended in his nature, two prominent traits of character of his ancestors: tenacity and vim, grip and go, hustle and head-on. He has given himself to ceaseless activity but has held himself steadily to his purpose. He was brought to North Alabama when about eighteen months old, where he learned to walk and talk. He was born in the Empire State, but his way and speech are Southern in purpose and accent. He belongs to our people by an adoption that extends so far back in his life, that all but his nature is in the strictest accord with the thoughts and activities of the Southland.

When Mr. Duncan was nine years old, his father moved to Grenada, Miss., and entered

the mercantile business. In 1842, the lad, thirteen years of age, was sent back to New York to attend school. The Israelites, when in the wilderness, remembered with pleasure the garlic they had in Egypt. They showed a trait of human character. I once met a lady from Georgia whose State pride was so great that she believed the wood burnt brighter in Georgia than in Mississippi. Perhaps this trait of character inclined the parents of Mr. Duncan to decide that the city of New York was, beyond question, the place to educate their boy. But the young man had come back to Mississippi in 1847. On October 12, 1847—forty-three days after I was born—he was baptized into the membership of the Richland church, Holmes county, by Elder J. K. Clinton, the pioneer preacher. His second birth was in our State, symbolized by this graphic ordinance, and we claim him as a Mississippian by his noble birth. His Scotch-Yankee nature has been made the servant of his second birth, and it is the force of his second life that we have felt in our State. Before the civil war he had chosen Meridian as his future home, and built a residence there. In 1863, too feeble for further service in the army, he came to Meridian when the place was a small village, but a military point of much importance.

Mr. Duncan is well known in Meridian, where he has lived thirty-seven years. He is a familiar figure on the streets of that city, and is recognized by young and old as a man of moral worth. He has seen his city grow from a mere hamlet to one of the largest, most orderly, and cleanest municipalities in our State. During these years he has contributed his share to the prosperity of Meridian by an earnest, active discharge of his duty as a citizen, in charity and in religion. A Christian, with a patriotic sense of his duty to his fellow-citizens, is one of the finest developments of our race. Each Christian, who can cast a ballot, is individually responsible for the complexion of our national politics to the limit of his influence. No one can isolate himself from public affairs without eliminating from public weal the force he has for the promotion of the good. Dark will be the day when pure men shall turn away in disgust from the arena of public contest, and leave the general interests of our country to men of vile and debased habits. A clean ballot, a chaste home circle, and a bold, progressive, pure church are the triune power that is to hold our nation to its primitive purity and primal possibilities. We want no monasteries in the United States, where the best men are cloistered from contact with the wickedness of the world, but the need of the hour is honest men with unsoiled aprons, to brave the heat of the browning sun in laying the solid masonry of a pure society, a noble republic.

Mr. Duncan enjoys the reputation of an earnest Sunday school worker. He may be denominated, *The Child's Friend*. The best method of keeping young in spirit is to be much with children. There is something in such associations that serves to ward off the evils which debase the man. No gallows has yet been erected for the man who loves little children. The face of such holds the light

of youth. Gray hairs may crown his head, and his step may have lost its elasticity, but there is a freshness about his face that speaks of guileless, winsome childhood.

I saw Mr. Duncan for the first time in 1872. Our Baptist State Convention met that year in Meridian. On Sunday morning, Mr. Duncan was before his Sunday school in the Baptist church with the bearing of the model Sunday school superintendent. Life, tact, order and definiteness of design, were all displayed in his Sunday school. He has, at this time, been a Sunday school superintendent for forty-six years, and a Sunday school worker for fifty-two years. There have been large numbers of conversions in the Sunday schools that have been under his charge; forty-four of the members of his Sunday school were received in one year into the First Baptist church of Meridian, and an average of sixteen a year for many years. About 6,000 persons have been under his influence in his Sunday school work.

I would not knowingly exaggerate the importance of the Lord's day Bible study; but, if I may be permitted to put the subject in this shape, I will venture to say that, in the work we are doing as a Christian people, it is second to nothing but the preaching of the gospel. Dr. Horace Bushnell is quoted as saying: "Sometimes I think it is the only work there is in the world." The colloquial study of the Bible under a pious, painstaking teacher is the surest way of getting at the truth. Some questions will arise in the individual mind, which, if not answered, will remain to vex thought. I once heard Dr. John A. Broadus say that he wished, when he was preaching, the people would rise from their seats and ply him with questions. Colloquial study of the Bible has been the safeguard of the nations. H. Clay Trumbull, in his *Yale Lectures on the Sunday School*, says: "In the recently issued valuable book of Mr. Henry C. Lea, on the History of the Inquisition, it is shown conclusively, by that impartial historian of the religious history of the Middle Ages, that the decline of the spiritual life of the church was attributable to the neglect, by the church, of its educational function." Our Lord's day Bible study is not what it might be, nor what many of us would wish it to be; but, though its importance is unduly magnified by some of its warmest supporters, it is indispensable to the accomplishment of the greatest good by our churches. In the Sunday school there is brought to bear on the individual all the force of the example of the teacher, the power of the truth, and the sacredness of what is taught, as the word of God. The questions and answers, going from teacher to pupil, and from pupil to teacher, whet the mind and put it in an easy receptive mood. Christianity may outgrow the necessity for some of the organizations now in our churches, but the day is not to come when the Lord's day Bible study can be numbered with the defunct institutions of the past.

Z. T. LEAVELL.

Sam Small, in one of his late sermons, says: "I would just as soon think a man a Christian who was dealing cards at a faro-bank as to think the progressive euchre player a Christian."

A Word From the Bishop at Oxford.

TO THE BAPTIST:

Although I am so busy that it is hard to find a moment that I can call my own, I cannot refrain from giving expression to a hearty and loud amen to several things in your issue of the 29th ult.

First, I want to endorse what my dear friend Hargis says about town churches releasing their pastors to attend an occasional fifth Sunday meeting. Our city and town churches do not realize how much they can help their weaker neighbors by the loan of their pastors for these occasions. And besides it is a real service to the pastor who needs any occasional rest from the ceaseless grind and perpetual round of duties that are inevitable to every "twice a week preacher." And this reminds me to say that Hargis can come about as near saying the right thing every time he writes as any man I know of. It is a gracious privilege to me to have the counsel and assistance of this prince of good men. No pastor ever had a more cordial fellow laborer.

Second, I see that some one has been calling that beligerent little band of sectarians, the Campbellites, "*The Christian Church*," which provokes Bro. J. F. Mitchell to say that he has been a Baptist for twenty-five years and has thought all the while he was a member of a Christian church. That's right brother, hit 'em again. I am surprised that any Baptist is willing to allow these followers of old uncle Alex to "preempt" the name Christian "to their own exclusive use and behoof forever." If one is afraid to say Campbellite lest he be considered disconcerted then let him call them Disciples.

Third, I am glad to be able to agree with my dear friend Wesson as to calling attention to "mistakes in the Bible" and to "interpretation" in Scripture. Sometimes (not often however) Wesson's old "flint and steel" hangs fire, but he hit the "bull's eye" in his article headed, "Some Strictures."

Only a little time ago one brother was pointing out in an article that would be read by the masses some "spurious" passages in the Bible. This was one of the strongest and ablest men in the Baptist ministry of the State, but the propriety of such exploits is very questionable indeed. I could not help ask some questions when I read the article, such as "will any one be edified by being told that part of the Bible is 'spurious'?" will any one's faith in the Scripture be strengthened by being informed that it is not all genuine? Will not some pious soul ask 'if some of it is known to be 'spurious,' may it not be that a great deal of it that we now think is genuine, be after all 'spurious'?" If part of the Bible is known to be 'spurious' who knows with certainty but what the whole thing is 'spurious' or at least who knows but what some of the essential doctrines are 'spurious'."

Brethren, I challenge any man to point out a single so called "spurious" passage that teaches an untruth or that contains an error that if believed would injure one in the slightest degree. If any brother feels obliged to tell what he knows (?) about "spurious" passages in the Bible lest some of his ignorant

brethren in the ministry should make the mistake of taking such a passage for a text, for pity sake don't use the columns of a paper that will be read by some one whose faith in His mother's Bible may be weakened thereby. Surely their faith will not be strengthened by having their attention called to the fact that some of the Bible is not genuine.

If any soul who read about the "spurious" Scripture has been disquieted, let me say, "dear heart just rest easy, the old book is all right," and not one single error is taught between its lids."

I am here at West Point, brother Editor, in a meeting with Bro. Miller. A splendid Monday night congregation greeted the visiting preacher. Pray with us for the success of the meeting. The work at Oxford is quite encouraging. Over thirty additions the last year. Best Sunday school and prayer meeting that I know of.

N. W. P. BACON.

Some Corrections.

By some inadvertence on the part of my copyist, or the printer, there was failure to give credits in my recent article on "Effective Preaching," printed in *THE BAPTIST*. The following should have been in quotation marks:

"See the succession and sweep of the tremendous realities of Holy scripture." "What finer instrument could there be through which God could utter the music of his gospel than such a magnetic personality? Destitute of this magnetism a man had better not enter the Christian ministry. He may be an excellent man learned and pious but without a magnetic personality he cannot preach the gospel with any deep spiritual effect."

"An empty mind has only one gift—what Spurgeon calls 'a hideous gift'—the gift of saying nothing at great length." "Look at the doctrines in their spiritual setting. Know them as they lie on the living word, in blood relationship with men and epochs. Ransack all history sacred and secular, ecclesiastic and political, for here as nowhere else you will find God in the march of his providence illustrating his word."

"The preacher should be so full of his theme that he cannot help uttering his convictions as with the energy and glow of fire."

Truly,

J. BENJAMIN LAWRENCE.

No Advance in Prices.

In order to answer a question asked from several sources, I wish to state that the Sunday School Board has not advanced the price of its cheap Bible and Testament. Neither the board nor this book come under the rulings which have advanced the price of Bibles.

Our price from the first has been for the Bible and Testament, 25 cents, and 6 cents for single copies, and 20 cents and 5 cents in quantities. Transportation always extra. Notwithstanding advance in price of paper and all other materials, the board will maintain, at least for the present, the old price, not only of its periodicals, but also of its Bible and Testament. This is an excellent self-pronouncing Bible and Testament, and we have desired to put them on the market at the lowest possible price, without regard to profit for our business, aiming only to give the people a Bible low in price and excellent in quality.

J. M. FROST.

Nashville, Tenn.

35, Gordon Square, London, W. C.

April 28, 1895.

Rev. Principal T. Whitton Davies.

Dear Mr. Davies,

It delights me to be in touch with you again; and the only thing for which I cannot thank you in your welcome and touching letter is the suggestion that possibly I had forgotten you as an attendant on my class in 1878-9. Names often do escape me when I want them, but persons, once familiar to me, never disappear.

I am very glad to be brought up to date with the story of your life, * * * and am truly grateful if our studies together in the past have any appreciable partnership in the good work which engages you at present. A nobler and more really fruitful work than the training of young men for the Christian ministry there can hardly be. All knowledge and lines of thought may be made tributary to it, yet none will be of much avail, unless dominated by spiritual experience and applied to the problems of life.

Heartily do I congratulate you on your devotion to so interesting a course of study. It will be always preparing for your old age, should longevity be granted to you, a retrospect peaceful and affecting to contemplate. And when the time of action is near its close, much depends on the field of reflective memory on which your eye must rest.

Accept my affectionate thanks for your kind recollections and good wishes, and

Believe me, always,

Yours very sincerely,

JAMES MARTINEAU.

In London Baptist.

The programme for the great ecumenical council of the Methodist churches of the world, to be held at London, September 4 to 17, 1901, has been practically completed by representatives of the seventeen branches of Methodism to be found in the United States. Those present were Bishop Hurst, of Washington; Bishop Galloway, of Mississippi; Dr. Albert Carman, of Toronto, Canada; Dr. J. J. Tigert, of Nashville; Prof. J. Van Vleck, of Wesleyan University; Rev. John Mason, of New York; Dr. H. K. Carroll, of New Jersey; Dr. F. T. Tagg, of Baltimore, and Bishop A. Walters, of the A. M. E. church. It has been decided that the opening sermon of the conference shall be preached by Bishop Galloway, of the M. E. Church, South, and will be preached from the pulpit which John Wesley often occupied.

A story is going the rounds to the effect that a married lady had a birthday anniversary a short time ago, upon which her husband presented her with a handsome piano lamp. He was much flattered when she told him she intended to give it his name until he asked her reasons for so peculiar a proceeding. "Well," she said, "you know, dear, it has a good deal of brass about it; it is handsome to look at; it is not remarkably brilliant; requires a good deal of attention, is sometimes unsteady on its legs; liable to explode when half full, flares up occasionally, is always out at bedtime, and is bound to smoke."

—Cincinnati Enquirer.

The Preacher Studying His Text.

R. W. VENABLE.

An Exegesis Heb. 12:26-31.

NUMBER TWO.

7. It is not sufficient for one to consider the text in itself or its immediate context. But his horizon must expand until he sees with unclouded vision the whole scope of the book containing the text or the general style and doctrinal teaching of the author of his text whether in one or more books or letters. The interpretation of a text from one of Paul's letters must be viewed not only in the light of his teaching in the Epistle containing the passage under treatment, but it must be brought into harmony with what he has said in other Epistles bearing upon the same subject. Besides it must be held as correct or incorrect to the extent that it can be co-ordinated and correlated to other doctrines in his system of truth. The interpreter must test his interpretations in this way.

Now having arrived at the meaning of the passage textually and grammatically considered, what seems to be the most natural and only obvious meaning, must now be compared with the general drift of teaching found in the epistle considered as a whole. I observe other sections which are of like character to this one. Exhortations filled with warnings of imminent danger following upon the statement and elaboration of some great doctrine. In 2:10, 3:3, 3:7, 4:16, 6:1, 12:10, 26, 39. These passages are too long to quote but they are all in line of exhortation to full endurance unto the end. Stirring appeals to the readers to persevere, in the Christian life. Each of these passages abound in statements of what will befall these Hebrew Christians in case they apostatize. The danger of the readers falling away and the terrible penalties which apostasy would entail fill the circuit of the writer's horizon in all these exhortations. In every instance the exhortations are addressed to converted readers. There is never the slightest insinuation that any others than the truly believing are referred to. This view is the one held by all competent writers and exegetes, with possible exceptions of course. But there is a peculiarity about all these passages in which the terrible consequences of apostasy are pointed out. They are all put hypothetically. They are not affirmative of the fact, that any have fallen, though there is every intimation that some are perilously near to falling. A fair sample of this class of passages is found Chapt. 2:2-3, also in 10:38. "But my righteous one shall live by faith. And if he shrink back my soul hath no pleasure in him." It is characteristic of the epistle to put hypothetically the case of the believers falling away, and then to declare the helplessness of his condition. I observe then that the passages I am studying only put the case hypothetically. "If we sin willfully after we have received a knowledge of the truth, etc." Then all I am justified in deducing from the passage, is that there is a possibility or even a danger of apostatizing, subjectively considered. Dr. Kendrick says: "In the whole New Testament, apostasy is regarded as *subjectively* possible.

The apostle who probably had no doubt of his final salvation, yet says, "I keep my body under, lest after preaching to others, I myself prove repobate. And so everywhere he treats the perseverance and final salvation of believers as resting instrumentally on their efforts; and subjectively, they are always in danger of falling away."

8. But I enlarge my inquiry at this point. I ask how does the interpretation which I have given harmonize with the views of reputable scholars and theologians, whose inquiries are supposed to have embraced in the range of their thought the whole field of Theological Science? It is needless to offer any apology for this effort to compare my interpretation of the passage under examination, with the conclusions of Systematic Theology. An acquaintance with and a regard for the limitations which Theology as such sets about the interpreter, are indispensable to safe and valuable exegesis. But I find there are two schools of theological thinkers; two systems of theology. The one, broadly speaking, is known as Arminian, the other Calvinistic. I am aware that upon the subject of Apostasy these two systems are radically divergent, the Arminian holding and teaching that the believer does sometimes apostatize, the Calvinistic that he never does. Calvinist as I am in my theological views, I naturally ask, What disposition does this system make of such passages as the one I am studying, and others of like character, in which apostasy seems to be a possibility and a danger so imminent as to warrant the most earnest appeals, and the most powerful warnings. Turning to such authorities as I possess, I find they admit the danger and possibility of falling away, but deny that this possibility is ever realized. The warnings, enforced by the terrible consequences which must follow apostasy, they hold, are to be regarded as God's method of providing against the possibility and danger involved. That such is their position is evident from their statements of doctrinal views.

Dr. Dabney, Presbyterian, says: "There is one general element of objection in all these texts, that when God warns the righteous, the believer, etc., against the danger of apostasy, or when he stimulates him to zeal in holy living by the thought of those dangers, God thereby clearly implies that believers may apostatize. The answer is: Naturally speaking, so he may. The certainty that he will not arises, not from the strength of a regenerate heart, but from God's secret, unchangeable purpose concerning the believer; which purpose he executes towards and in him, by moral means consistent with the creature's free agency. Among these appropriate motives are these very warnings of dangers and wholesome fears about apostasy. Therefore, God's application of these motives to the regenerate free agent, proves not at all that it is God's secret purpose to let him apostatize. They are a part of that plan by which God intends to insure that he shall not. Compare carefully Acts 27: vs. 22, 23, 24, 25 with 31." (Lect. on Theol., p. 176.) Prof. Johnson, Baptist, says: "It is always humanly possible, although improbable, that a good man may at last succumb to tempta-

tion and close a holy life in sin. Certainly the end cannot be known until the end is reached. The Scriptures therefore fittingly appeal to the regenerate as those on whose 'patient continuance in well doing.' Eternal life depends (Rom. 2:7); bid 'him that thinks he stands take heed lest he fall.' (1 Cor. 10:12) and solemnly warn the vacillating against the remediless evil of apostasy from Christ (Heb. 10:26-29). These exhortations and warnings do not justify the doctrinal inference that God will allow any to perish whom he has begotten again; but they imply that no one may regard himself as begotten of God and safe except while he remains faithful."

Dr. Hovey, Baptist, says: "Warnings against apostasy do not prove that any of those addressed will apostatize; they only prove that the use of means is necessary to prevent them from committing so dreadful a sin." Again he says of supposed cases of apostasy, "That cases of apostasy are introduced hypothetically by the sacred writers; and from these the same inferences may be drawn, as from exhortations and warnings. The passages appeal to are virtually warnings against apostasy. They recognize the moral freedom of Christians and the natural possibility of their turning utterly away from Christ, but they are written to prevent such a fall and none of them show that any show that any who are truly united to Christ will finally be lost." (Theol. p. 196:197.)

Dr. Strong says in reference to these warnings: "They show what the fate of the truly regenerate would be in case they should not persevere. * * * They (the warnings such as found in Heb. 6:4-6, Ez. k. 18:24, II Peter 2:20) show that the perseverance of the truly regenerate may be secured by these very commands and warning" (Theology, p. 493.)

Dr. H. B. Smith, a distinguished Presbyterian scholar and theologian, says: "Warnings to Christians are useful and necessary. The doctrine (of preservation) does not prevent our uttering the most solemn warnings on the danger of falling away. * * * It is admitted that falling away is possible so far as man is concerned." But of this possibility ever becoming a reality, he denies. "Through God's faithfulness it is certain the falling away will not occur."

Dr. Boyce, a stolid Calvinist, said, in speaking of the warnings of God's Word: "They imply the importance of Christian exertion and the value of effort as well as the possibility of danger." Again, of Heb. 6:4-6: "This was a description of such persons as they themselves were; of real Christians. They were, in themselves, in danger of such a fall." Once more, he says, in speaking of the Christian's being kept by the power of God; "One of the means by which this is done, is that he is warned of the danger in which he is of himself, that he may co-operate with God, so as not only to be preserved, but also to persevere in the divine life." (Theology, p. 433.)

Good old Andrew Fuller, than whom there was no stauncher Calvinist, says: "We may think that if our Lord has appointed us to obtain salvation by Jesus Christ, whatever be

our conduct, he will never threaten us with anything beyond a severe chastisement; but Christ did not act in this manner with his disciples. He not only gave the unforgiving to expect no forgiveness at the hands of God, but enforced the giving up of that which "causes them to offend," though it were as dear as a right hand or a right eye, on pain of being cast into hell-fire! He allowed no one while in an evil course, to take it for granted that he was, nevertheless, a good man; but pointed to him the end whither that course, if persisted in, would lead him. Warnings are as necessary in some circumstances as encouragements are in others; and their being enforced on pain of eternal destruction, may be the appointed means of saving us from it." (Works, Vol. 2, 282.)

These are a sample of the views held by the best of Calvinists. Their number could be greatly multiplied. I find then my interpretation is in harmony with the views of those who are competent and well accredited expounders of the doctrines of that school of theology which is known as Calvinistic. Of course I must feel a sense of security in my interpretation. But having worked out what I am confident is the meaning and teaching of the passage I am now to ask whether there is need for the exposition and enforcement of this passage in a sermon. It is not a sufficient reason for preaching on or from a passage simply because one knows what it means. If my feeling is to the effect that there is no special reason why I should preach what I have worked up ready for building into a sermon with a view to preaching it. I am all the richer as the result of work, and I can lay it by, for the occasion may come when there shall be special need for it. Besides in studying up this passage I have at the same time acquainted myself with the nature and purpose of a large class of passages of which this one is a good representative. I can afford to bide my time for an opportunity to preach the material I have worked. There are, however, suggested topics intruding themselves upon my mind growing out of the passage, some of them eminently practical which I may give a hospitable reception and turn to wise practical purposes immediately while the great fundamental thought of the passage may be left in perfect tranquility. This paper is too long for me to mention some of these, or even one.

P. S.—I ask the brethren to read this paper in connection with the one previously published on the same passage, since this is the last part of that.

R. A. V.

Blue Mountain Chow-Chow.

BY ST. CLAIR LAWRENCE.

The scriptural injunction about being faithful in little things has a decidedly practical application to-day, as much as it had when it was uttered, thousands of years ago. In fact, the times never before had so great a demand for earnest, faithful workers, and they, in the long run, are sure to receive their full reward. "He that is faithful in that which is least, is faithful also in much." Luke 16 and 10.

It is so unfortunate that men must be thrown face to face with danger before they realize that of themselves they are helpless, and that their dependence is ultimately in God. How much men miss, who are brought to a sense of their obligations to the Infinite, only in the moment of extreme danger and distress. O how, under such conditions, the wickedest men are heard to pray!

It is a great mistake to conclude that in human civilization the exercise of hands and arms have little or nothing to do. The association of manual work with intellectual and spiritual activity, is conducive to the best results for general health, and for efficiency in all laudable, human enterprises, not only, but in the promotion of human civilization, aye, even the advancement of the gospel of the Son of God.

Not long since Bro. J. D. Anderson, the Myrtle pastor, upon return from that place, handed your correspondent a gold coin, saying: "A brother who has often heard you preach, and read after you, asks you to accept \$10 from him as his token of appreciation of your work, and says for you to give no name." Such tokens cheer the hearts of God's old ministers. Thanks, many thanks to Bro. A. and the liberal donor.

The recent visits made Blue Mountain, by Brethren J. D. Rodgers, of Amory, and R. A. Cooper, of Pontotoc, are highly appreciated by their several relatives, and many friends, of this place. God bless them both and succeed them graciously in their work for the Master.

One of the busiest men in the State, just now, is our Rev. W. E. Berry. Besides serving two churches, Ripley and Academy, he is superintending the immense improvement, now in progress, connected with the college building recently destroyed by fire, to say nothing of farming and stock-raising.

Bro. J. D. Anderson, of this place, has recently been called to the pastorate at Providence, one of the largest churches of Tippah Association. It is to be hoped that he will accept this charge. Some noble brethren constitute this active body. They are worthy of an able pastor, beside which the field is one of the richest in prospect of great usefulness.

The recent visit of Rev. L. E. Hall, of Hattiesburg, was a pleasure to our people. The college can boast many warm and influential friends in South Mississippi, but no one more devoted to its interest than Bro. Hall, whose talented daughter, Miss Willie, is a Blue Mountain student, and popular with all who know her.

Paul never wrote a line to encourage any kind of sinner to hope for salvation by his own works of righteousness. He did not say, keep the Sabbath, attend church strictly, do not neglect the prayer-meeting. Had he gone about preaching a gospel of good works he would never have been whipped, nor persecuted, nor sent to prison. The powers of darkness were against him, because his theme emphatically was salvation by grace. Good works are the fruits that succeed salvation.

The Entrusted Letter.

The above is the title of one of the most helpful little tracts it has ever been my privilege to read. It supposes a farmer whose name is Bliss receiving a letter with a large amount of money from a kind and wealthy Prince. In his ecstasy Mr. Bliss fails to observe that in the same envelope there is another letter addressed to Purman Knight who lives ten miles away.

Upon reading his letter a second time he discovers a postscript which states that the inclosed letter for Mr. Knight contains a check exactly like his own; and he is requested to send it to him.

Strange as it may seem, he did not take the same interest in Mr. Knight's letter that he did in his own. In fact, he rather thought the Prince unreasonable to ask him to send a letter to a man living ten miles away. So with a selfish indifference he placed the letter containing so much of possible good for his neighbor, in his family Bible. He happened to place it over the 28th Chapter of Matt.; rather a dangerous passage for a selfish man, and there it remained for weeks, even months. Finally, one morning while Mr. Bliss was very busy improving the magnificent estate given him by the Prince, a neighbor came to his gate and asked if he had heard the news. News! no, what has happened? Why, a man starved to death last night. Yes, who was he? Purman Knight. And all this occurred while Mr. Bliss had in his possession a check for a large sum that belonged to the dead man.

Reader, do you see the application? The Savior said, "Ye are my friends if ye do what I command you." This was spoken only a short time before he commanded his disciples to evangelize all the world. Are you his disciple? If so, to you has been committed the ministry of reconciliation. In the possession of every Christian life there is that which could carry joy to some other soul. It has been committed to you. I can see but little difference between missions at home and abroad. The same great principle underlies all. Our Foreign Mission work has never had greater manifestations of the Spirit. Over twelve hundred baptisms reported since last May. The Home Mission Board has possibly never done better work nor had wider and more promising fields. Secretary Rowe says State Missions has never been on a higher plane, nor the opportunities greater for spreading the gospel and the establishment of churches in our loved State. For all of this we should be thankful and take courage.

Brother, sister, have you hidden away somewhere some of the Lord's money? It is not yours—except in trust. "What hast thou which thou didst not receive?" Send the message on to your neighbor in Mississippi and across the seas.

Your Brother,

W. J. DERRICK.

Let no man be cast down or give up his hope because he has stumbled or even fallen. "Let patience have her perfect work." To build up your higher nature takes time, faith, will, God and patience. But when you have it built it up you have the grandest thing in all the universe of God.—George B. Vosburgh, D.D.

THE BAPTIST.

April 12

To Preach the Gospel Man's Greatest Privilege.

The last words of a parting friend are usually very impressive. Jesus' last word to us, his disciples, were: "Go ye into all the world and preach the gospel to every creature, and to I am with you always, even unto the end of the world." How comprehensive, yet how unmistakable. Go where? "To every creature." Preach what? "Preach the gospel."

"Gospel" means glad tidings, good news. The Colossians heard of the hope laid up in heaven for them in the "word of the truth of the gospel." Col. 1:5. In the gospel the Corinthians heard that "Christ died for our sins according to the Scriptures; that he was buried and that he rose again the third day according to the Scriptures." I Cor. 15:1,4. That is, that God put forth his Son to be the satisfaction for our sins, (Rom. 3:25); therefore if any man (believer) sin, we have an advocate with the Father, Jesus Christ the righteous, for he shall satisfy for our sins, I John 2:1,2. In other words, the gospel is the power of God unto salvation to every one that believeth to the Jew first and also to the Greek. For therein (in that glad tidings) is the righteousness of God revealed from faith to faith. Rom. 1:16,17. Not that it is simply revealed by the "gospel" that God is righteous—that is revealed through the law; but the gospel is the proclamation of the news from God that a poor, condemned sinner may have and believing has) as his own, and for his own, "the righteousness of God" for he who knew no sin was made sin for us that we might be made the righteousness of God in him, (2 Cor. 5:21), who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; (I Cor. 1:30), in whom dwelleth the fullness of the Godhead bodily and we are complete—in him, (Col. 2:9,10).

"Nothing compares with this good news. Could we transplant American thrift, English education and French fashions into the hearts of Africa, these things would be "but dung" to the poor African if he failed to get "the righteousness of God" as is revealed to the believer in the gospel, (Phil. 3:8,9). It seems impossible that we can ever have a greater privilege than this side the sunset of eternity (if eternity could have a sunset) than the privilege of having—in Jesus' name, (Col. 3:17) and with Christ as our companion and power—a poor, hell-bound and hell-deserving sinner to accept, as a gift, the righteousness of God. (Rom. 5:7). Glorious gospel—glad tidings!

I love to tell the story—
It did so much for me
And that is just the reason
I tell it now to thee."

For—
"Ever since by faith I saw the stream,
The flowing band supply
Redeeming love has been my theme
And shall be till I die!"

Brother minister, are you preaching comparisons of human systems, morality, philosophy, literature, or are you preaching THE GOSPEL—Jesus Christ the end of law for righteousness to everyone that believeth? Brother layman, are you giving for the spread of this

gospel? Are you giving largely and cheerfully? Oh, that our brethren would stand for a moment on tip-toe, so to speak, that they might see the goodness of God in permitting us to "preach the gospel" to our groaning fellow prisoners, and that this privilege is world-wide.

In good hope through His merits,
R. A. COOPER.

Bro. E. L. W. on "Strictures."

He says: "To call attention to a mistake in the Bible is a serious thing." I am utterly unable to see the seriousness in it if it is a mistake. It seems to me that it would not only not be hurtful to anyone to know all that is spurious but very helpful. I want to know just what the Holy Spirit said. To have no more faith in God and his word than to conclude that because some copyist has added something to God's word which is not Scripture, and not true, that none of it is true, shows that not only weak faith, but bad reasoning.

We must not conclude because some men are dishonest all men are dishonest. I think it is a blessing for our ablest men to point out the errors in our English Bible. I remember when I was in the seminary, in the New Testament class, Dr. Broadus, than whom none ever stood higher in the esteem of all men for his learning, ability and love to God, I believe he would have been the last man to say anything calculated to weaken the faith of his fellow man in the Son of God. Teaching a class of about one hundred and fifty young men from all parts of the world almost, I shall never forget what he said about the 8th chapter of John, second to the eleventh verse: "The woman taken in adultery." Dr. Broadus said, "Young brethren, this is not Scripture, it did not take place before Jesus." You will see by looking at Dr. B.'s "Harmony," he has the whole account in brackets, also in brackets in the R. V. One other statement from Dr. Broadus, Acts 26:28, O. V. Then Agrippa said to Paul, almost thou persuadest me to be a Christian. Dr. B. said to the class: "Agrippa did not say it." He said one of two things and we do not know which, said Dr. B. "With little argument you persuade me much, or with much argument you persuade me little." The R. V. has it "And Agrippa said unto Paul, with but little persuasion thou would'st gain make me a Christian."

Let us not be alarmed, brethren. "How be it, the firm foundation of God standeth, having this seal, the Lord knoweth them that are his; and let every one that nameth the name of the Lord depart from unrighteousness." II Timothy 2:19, R. V.

Fraternally,
W. S. C.
Gloster, Miss., April 6, 1900.

In explaining why a certain man stopped his religious paper the following reason was given: "Want of spiritual vitality. Too much progressive euhre. We are at a loss to see how there could be spiritual vitality along with progressive euhre. Somehow or other it seems that after all that has been said, that progressive euhre proves a death dmap to a Godly life."—Central Baptist.

Twentieth Century Movement.

Various religious bodies in this country and abroad have seized upon the closing of one century and the opening of another as the "psychological moment" in which to organize and carry on to a successful conclusion a general movement for their material and spiritual betterment. This new "cause," which has come to be known as the "Twentieth Century Movement," had its rise in England, and possessing the British characteristic of expansion, has spread throughout the world. It had its inception in the mind of Hon. Robert W. Perks, M. P., of London, a member of the Wesleyan Methodist church, and one of its ablest, most generous and devoted sons. The unique scheme was launched in 1898, at the conference of the Wesleyan Methodist church held in Hull under the presidency of the Rev. Hugh Price Hughes.

The proposition as outlined by Mr. Perks and adopted by the Wesleyan conference, in preparation for the unequalled opportunities that will invite the activities of the church in the new century, and to properly discharge these anticipated duties and responsibilities, involves two things. First, the holding of special services of thanksgiving and dedication on the first day of the new century, and to present on that day in each church of the denomination a complete roll of church members and adherents by whom the roll shall have been signed. It is proposed, in the second place, that each name on the roll—and it is expected that there will be one million signatures—shall represent a gift of one guinea (five dollars and twenty-five cents), the free offering of the signer of the roll.

One of the first of the Methodist bodies on this side of the water to inaugurate the "Twentieth Century Movement" was the Methodist church of Canada, which through its general conference of 1898, proposed a fund of \$1,000,000. The scheme was launched early in October of last year, the pace having been set by a great meeting in Metropolitan church, Toronto, at which \$250,000 was pledged by the Methodist churches of that city. On October 8, 1899, the plan was presented simultaneously in every Methodist pulpit in Canada, and within about two months over one half of the entire sum asked for was pledged, one church in Toronto—Sherburne Street—having subscribed \$100,000.

Telephones in Japan.

There are 4,200 telephones in use in the city of Tokio, with applications for 3,582 more. It is calculated that by 1902 ten thousand telephones will be in use in the capital of Japan. When first introduced the price was only 40 yen a year, but it has now been advanced to 66 yen. The yen is worth about 50 cents.—Missionary Review.

Dr. Geikie had his opinion as to the reason men do not go to church, and indicated it thus: "I don't open a book once in six months," said a parson to me not long ago; but he might have added that, though his thin fluency kept the house full, it was frequently almost entirely by the weaker sex, men being conspicuous by their absence."—London Baptist.

1900.

Why Not Lift It At Once?

Lift what? Why, of course, that Jackson church debt. There are numerous reasons why we should do it, and also that every one of us should have a hand in it. How so? Let us see.

1. There is the house itself. It is without doubt the handsomest meeting house in the city of Jackson, or for that matter in the State. Besides, it is well built, is splendidly furnished, and happily adapted to all of its intents and purposes—a fine auditorium with convenient Baptistry and all other necessary requisites, a well ordered Sunday School room, and prayermeeting and lecture hall and suitable for all ordinary occasional assemblies; and a conveniently arranged and well furnished mission room unique for the meetings of all general Boards and Convention committees. Surely all this is worth having, and since it is at our general State head center, and so convenient and appropo we might well afford to be glad of it.

2. Then consider the influence of such an attractive religious plant in our Capitol City. While the house itself is not religious nor directly a converting force, yet it is a very useful evangelizing agency. Anything of a moral nature that attracts people to the place of prayer and preaching, and whose appropriateness helps to promote seriousness and attention is such an agency and of great value, and unmistakably our Jackson house is all of that, and will exert a fine influence in that direction, not only upon the local citizenship but hopefully upon the great coming and going throngs of strangers who necessarily visit the Capital.

3. But what about the obligation? Is it not upon us all? Our people, at least two conventions, tacitly encouraged the Jackson church to undertake the building, and so far as we know there never was a demurrer outside of Jackson to the proposition. Then our convention at its meeting two or three years ago assumed the debt then due, on the condition that the Jackson church go forward and finish the house for service. This they did and at a cost to themselves of an amount that carried the total expense to them, perhaps, from 30 to 40 per cent. beyond what they had ever proposed to put in a new house of worship. We owe it then to the Jackson church as well as in our "denominational loyalty" to our convention to meet this obligation.

4. We should regard it as of no little worth to avoid the scandal of failure. It would involve the tripple failure of losing the excellent house now well in our reach, the failure of keeping faith with our Jackson brethren both in the initial movement and later finish, and lastly, the failure to meet our conventional obligations deliberately assumed. We have said naught of any mistake of leadership that brought us into what so many may think, "a small business on too large a scale," but such things are common where self-appointed and over-grown leadership is allowed such "free range and full capacity," and must be made up for and repaired by the faithful and loyal workers, who really always fight the battles and win the victories.

5. We make no doubt that the faithful and prompt meeting of this obligation, and the

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house also will be for the glory of God. His providence and grace overrule all mistakes, mend all breaches and rents, and lead His people out of the confusion of misguided leadership, monumental blunders and overburdensome drafts upon their time, patience and benefactions into ways they know not of, to unlooked for blessings in many other forms more useful and abundant in good fruit, than the things that may have seemed to them, little less than "a harp with a thousand strings," when an ordinary one with a dozen or two less strings, would have almost as fully met the demands. Yes, let us be assured that according to heaven's own rule, the meeting of this obligation, in paying this debt, and the proper use of this house will be for the advancement of the cause of truth and the glory of God. Then, what else remains for us, yes, all of us, to do but to come up to the measure of our ability in this matter, and "down with the dust." And the Lord helping, so we will.

J. A. H.

Meridian, Miss., March 4, 1900.

A Second Delta Conference.

Last October a number of brethren interested in our work in the Delta met in Leland for a day's conference and prayer. It was an open meeting—open to all, and no definite program was announced in advance, or followed at the meeting. It was a delightful meeting, helpful to those who attended and, we believe, to the cause we all love.

It was decided at this meeting, and at the Association, which followed the next day at Ita Bena, to have another conference, the time and place being left with the executive committee. The committee has agreed on Friday and Saturday before the fifth Sunday in April as the time, and has accepted an invitation from Hollandale to meet there. There will be preaching on Thursday night (D. V.) by some brother yet to be named. As in the first conference, no program will be announced, or assignments made in advance. All are invited. We hope many will attend. Our program will be to seek and to strive to follow the guidance of the Holy Spirit. It is suggested that the churches send up to the conference a report of their progress in raising the amounts apportioned to them at the last Association. The list will be found, for the Deer Creek Association, on pages 17 and 18 of the Minutes. Half of the associational year will be gone by the fifth Sunday in April. Let us cast up accounts and see how we stand.

The invitation is not limited to Deer Creek Association. It is to be a Delta conference. Probably the first day will be devoted to the work in the Delta, and the second day to the wider fields.

The executive committee is called to meet at the same time and place.

W. M. BURR, Chairman.

STACY LORD, Secretary.
Greenville, Miss., March 29, 1900.

Coastwise.

Like the tide of the gulf, we are always in motion down here. Rev. B. L. Mitchell seems to have his work well in hand at Moss Point and Scranton. At both of these places there are considerable signs of improvement.

At the former place Bro. Mitchell is now conducting a meeting of days. Biloxi being the great center along this coast, there is need of much work here, and we are in some sort trying to do what we can. Our pressing need is a house of worship down town.

Our present church building is a very poor one, with miserable old benches to sit on and the house is some half a mile from the thoroughfare, the result is that no one goes there but those who are interested in our cause before they start, and the great object of reaching the people and impressing them with the purity and truth of Baptist doctrine is lost. The Episcopal is very much the most popular protestant church in town. This is accounted for largely because they have a beautiful house situated on the beach easy of access.

We must build, or our effort to hold our own, to say nothing of advancement, is well nigh futile. Seeing the situation, we are trying to adjust ourselves to it. We have gone to work and bought a nice corner lot right in the heart of the city, on the same street with the banks and only a block away. We paid cash for the lot and took a clear deed to it. Some of the money we had to borrow, but we hope soon to have it all paid back; only a little over \$100 remains unpaid. We have drawn the plans for a nice brick house of modern design, which has been unanimously adopted by the church.

We have also begun the work of raising the money. We are a feeble flock, with not one wealthy person among us, and yet we will have to convince our brethren that we are willing to make a heavy sacrifice before calling on them to help us.

We have raised up to this time \$1,200. We have negotiated with a contractor to begin the house when we feel that the condition of our finances will justify it. We hope soon to begin a meeting of days here. We have delightful weekly prayer meetings at Ocean Springs. Bro. L. E. Hall is bringing things to pass at Gulfport. We are hopeful.

Truly,

J. B. SEARCY.

Announcement.

The Baptist Young People's Union Auxiliary to the Southern Baptist Convention, will meet at Hot Springs, Ark., May 10th, next. Delegates will get the same rates as the Southern Baptist Convention at Hot Springs and the railroad rates will be one fare for the round trip. Young People's Societies are entitled to one delegate to every twenty-five members, and churches with no such society to one delegate to every fifty members. The meeting will held in the Convention hall of the Eastman hotel. The following will be the program:

- 10.00—Opening exercises.
- 10.20—Enrollment and organization.
- 10.45—Welcome address and response.
- 11.00—Address, Dr. J. R. Sampey, "Our Baptist Young People and Education."
- 11.30—Address, Dr. H. L. Morehouse, "Our Baptist Young People and Missions."
- 12.00—Business.
- 12.30—Adjournment.
- 8.00—Devotional.
- 8.15—Business.
- 8.45—Address, Dr. G. W. Truett, "Our Baptist Young People as an Evangelistic Force."
- 9.15—Address, Gov. W. J. Northen, "Our Baptist Young People and American Citizenship."
- Adjournment.

W. W. GAINES, Secretary.

Atlanta, Ga.

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A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

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No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Centennial Celebration! What of It?

It is proposed that our Southern Baptists celebrate some—set to some stones.

This closing year of the 19th century, and the opening year of the 20th century have been set upon as a memorial season by our Baptist churches, in which the past century's progress among us shall be emphasized, and for the better equipment in the world wide movement of spreading the gospel.

This remarkable and worthy movement in our southern Zion found inception in the Southern Baptist Convention in the year 1898 and was more fully matured by that body one year ago at Louisville, Ky.

The movement there took shape in the form of a standing committee, under whose direction the State committees, the district association committees and the committees in each of the churches are expected to work.

In hearty accord with the spirit of this vast undertaking our late State convention appointed a State committee to work along lines proposed by the Southern Baptist Convention. In consequence of delay in getting the work well in hand and on foot, the executive committee of the convention board have lately enlarged this Centennial committee from five to thirteen. Brethren were added to this standing committee with a view to their fitness for leading in the general movement, and also for the more effectually covering the entire State. So this is a working committee from start to finish.

WHAT IS PROPOSED TO BE DONE.

1. To hold special meetings—general meetings—within the assigned territory of each member of this committee during the year. In every fifth Sunday meeting, and in every Sunday School institute it is proposed that prominence be given the work, by holding special services, in which appropriate exercises shall be observed.

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2. To arrange for holding one or more memorial meetings in each church during the year, in which by well prepared discussions, the effort shall be made to bring that church to enlarged giving for the spread of the gospel at home and abroad.

3. To use the occasion of our coming State convention for a mighty bugle blast, and thus infuse such life into the movement as to reach every association, every church and pastor, and every organization within the church throughout our Zion.

What an undertaking! Are we equal to it? Will the committee take hold in earnest? It is believed that every one of them is ready to say: Here am I.

Will the pastors fall in line also? And will the churches co-operate in this general effort for a forward movement?

What an epoch do we propose to mark in our marvelous history!

S. M. ELLIS,
Chairman Committee.

[MORE NEXT WEEK]

Dr. J. L. M. Curry at Jackson.

A large and appreciative audience gathered in the Baptist church Sunday evening at 3:30 o'clock to greet Dr. Curry, whose address was specially given to Sunday School Teachers and Scholars. From the minutes of the last international Sunday School convention, he read wonderful statistics, of the vast improvement in this special line of work, but said, there was still room for vast improvement in Sunday Schools as in colleges, graded school, etc. there was a great deal of defective teaching; and he chose as his subject,

JESUS, THE MODEL S. S. TEACHER.

Who being the son of man, as the son of God, came to earth to incarnate the Word of God—"The word was made flesh and dwelt among us," not only as a voice, but to bring to earth the wondrous love of God. Before one can teach, one must learn; and Jesus learned the Scripture, as children of the present day are taught, by observing the laws of the mind, and by applying certain rules. He had the same mental growth and moral action as we have, and he grew in favor with God and man.

His life was subject to the same temptation as ours; for God's word plainly says, "He was tempted in all points as we are," but His young life was so baricaded by the Scripture that His mother saturated his very life with, that He met every temptation with the overcoming strength of "thus it is written." His mother's song is one unbroken chant of Scripture and her divine child entered upon the promise "they that seek me early shall find me." He had no prejudice in his heart, therefore the word of God had easy access to His reason.

The speaker said he had rather meet one thousand arguments than one prejudiced with hope of overcoming. As the eye is made for the light, so is the mind made for the truth.

Jesus as a teacher always had something to teach, and he never said anything that he did not know, and He knew the needs of every body He taught. Thus should teachers of to-day seek to follow His example. We

speak of Shakespeare's writing as containing mirror to reflect human nature, but the Bible holds up the mirror to mankind, more than any or every other book. The preachers have preached it and the infidels have assailed it for ages, and to-day its teachings permeate the world more than ever before, and is still increasing its influence. In speaking of the unparalleled honor bestowed upon man, in being assigned this grand work, in which even the angels of heaven were denied a part, he said: "I wish I could define what the word man means. There is no limit to his possibilities, if he were only willing to be used and guided in this work of teaching God's work and will. He regarded Charles Spurgeon the greatest preacher he ever heard, and said his special power lay in his knowledge of human nature. He taught more nearly as Jesus taught, to employ surroundings and make them vehicles to convey the truth.

Jesus taught by the wayside—objects, such as the birds that flitted along His path, the flowers, man ploughing, sowing wheat. Through the common place happenings He taught immense truth. Jesus had a constructive imagination in his power to take the past and piece it on to the present, and thereby concentrate the strength of both. In teaching he used such simple language that "the common people heard Him gladly." He talked to all people so lovingly—so kindly, and from his eyes shone the lustre of His holiness, that when the constable was sent to arrest Him he was so drawn to Him that he returned without Him, and said, "Never man spake like this man."

Some of his teachings were so charged with wisdom and worth that they have been rolled down the centuries unchallenged, as a priceless legacy to the world,—for equity and justice. Taking a coin in His hand and looking at the superscription, said, "Render therefore unto Caesar the things that are Caesar's, and to God, the things that are God's."

The power of his matchless influence was through love, and His character can best be described by this little word of four letters "Love." He spent his life for others and coined the souls He died to redeem with His heart's own blood.

SUDIE PARKER.

To the New York University is to belong the distinction of possessing on its campus at University Heights, New York, a building or colonnade in which the names of great Americans are to be perpetuated. This hall or temple of fame is the gift of a "friend of the University," who is generally believed to be Miss Helen M. Gould. It will take the form of a colonnade, connecting the Hall of Philosophy and the Hall of Languages; it is to be 500 feet long, of semi-circular shape, and it will stand 170 feet above the Harlem river. The structure is to have one hundred and fifty pannels, each about two by eight feet, upon which inscriptions are to be placed. During the present year fifty names of Great Americans are to be inscribed; at the close of every subsequent five years five additional pannels will be inscribed, and the entire number will be used by the year 2000.

For the purpose of selecting the first fifty names to be inscribed in this hall of fame for great Americans, the university authorities invite nominations from the public in general until May 1. These should be addressed to the chancellor of New York University, New York City.—*The Chautauquan*.

April 12,

1900,

Sunday School.

LESSON FOR APRIL 15, 1900.

BY W. F. YARBOROUGH.

The daughter of Jairus raised. Mark 5:22-24, 35-43.
GOLDEN TEXT.—Be ye not afraid, only believe.—Mark 5:36.

CONNECTION.

This lesson is out of its proper connection with the other lessons of the quarter belonging really to a latter date than that to which it is assigned. This probably arises from a desire on the part of the lesson committee to have something appropriate to Easter. Combining the accounts of Matthew with Mark and Luke we conclude that the incident occurred in connection with the feast given by Matthew to Jesus and belongs to time subsequent to the healing of the Gadarene demoniac.

EXPLANATORY.

Verse 22. "One of the rulers of the synagogue." It seems there was a plurality of synagogue rulers in this synagogue at Capernaum, though Edersheim says that "the term means chief ruler." His name was Jairus. No fear of ceremonial defilement kept him from that crowd of publicans and sinners gathered with Jesus at Matthew's feast. He was desperately in earnest, and believing this new teacher could help him, he braved all criticism of proud Pharisees and fell humbly at Jesus' feet.

Verse 23. "My little daughter is at the point of death." This explains his earnestness. A father's love for his child was leading him on. He had left her dying, and if he could only get this great healer to her in time he would save her life yet. This was the burden of his petition.

Verse 24. "And he went with him." No sooner did Jesus hear this prayer for help, than he was on his feet to go to the house of sickness and sorrow. The occasion of the feast and the presence of the synagogue ruler are enough to account for the crowd that thronged them as they made their way through the narrow streets.

Verse 35. "While they yet spoke." Jesus had met with a poor, afflicted woman on the way, who, by her great faith, had attracted his attention. He was speaking to her words of peace and healing, when news came from the ruler's house that he need trouble the Master no further. His child was already dead.

Verse 36. "Fear not, only believe." Whatever effect these words had on the ruler, Jesus gave no heed to them, but proceeded immediately to encourage and strengthen the ruler's faith. So full of hope was the ruler in getting Jesus to go with him that he must have been very impatient at the delay caused by the woman on the way, and the tidings of his little daughter's death must have come to him like a dagger's thrust. It is so much harder to give up a loved-one after hope has begun to grow stronger. Jesus knew how dark and drear the father's world was, and as faith is the antidote for despair, he exhorted him to believe.

Verse 37. "Save Peter and James and

THE BAPTIST.

John." Possibly, just before reaching the house, Jesus separated these three from the rest of the crowd. These three were closest to him in his ministry and were chosen to be with him on several special occasions such as the Transfiguration and the Agony in Gethsemane. This event had something to do with the training of The Twelve, and it was well to have these three to testify what they had seen and heard on these occasions. The words of Mark concerning this miracle, sound very much as if they had come direct from Peter.

Verse 38. "He beholdeth a tumult." The Eastern custom of hiring mourners at a funeral, accounts for this great ado at the house of Jairus.

Verse 39. "The child is not dead, but sleepeth." Some critics have proposed to take the words of Jesus literally, claiming that the girl was only sleeping, and that the people were mistaken. Such a claim is evidently based on a desire to get rid of the miraculous; but Plummer well says, "A miracle of power is thus turned into a miracle of knowledge." So there is a miracle in either case. Luke says plainly that the mourners knew she was dead. Jesus used the same language about Lazarus. There is no doubt that the child was actually dead, but the power of Jesus over death turns death into a sleep.

Verse 40. "Laughed him to scorn." The mourners and the people present derided him for saying that a dead person was only sleeping; but he knew whereof he spoke and was not disturbed by their unbelief. He knew what was in man and was conscious of his power over death. Taking none but the parents and the three chosen ones, he went into the chamber of death to face the enemy and test his power.

Verse 41. "Talitha Cumi." He took the dead child by the hand and used these Aramaic words which mean "Little girl, get up." He was ineffably tender with all classes. At the sound of his words death released his victim and fled. Luke says her spirit returned unto her showing that the breath had actually left the body.

Verse 42. "Straightway the damsel rose up and walked." This was evidence of supernatural power, and no wonder the witnesses were greatly amazed.

Verse 43. "That no man should know this." Just why Jesus gave such a commandment we do not know. It was impossible to keep such a miracle a secret. Very likely he meant for the parents to treasure up this sacred occasion in their hearts and not make it a matter of idle gossip.

The command to give the child something to eat shows that she was still subject to natural laws. Her restoration to life was not with a resurrection body superior to the conditions of natural life, but simply a reanimation to her former state of life. Jesus himself was "the first fruits of them that slept," i. e. the first one to rise with a resurrection body.

PRACTICAL POINTS.

1. Distress and need make us desperately in earnest. The conventionalities of life are well enough in their place, but what care we for them when they stand in the way of saving the life of a loved one? Jairus cared little

for what the Pharisees were saying about the man who received sinners and ate with them.

2. The delay to help a poor sufferer detracted nothing from the greatness of Jairus' blessing. The richness of our Lord's resources is amazing.

3. It is only the power of Jesus that has turned death into a sleep and the graveyard into a cemetery, (sleeping place.)

4. Jesus still comforts bereaved hearts with the same ineffable tenderness, though he does not manifest it by giving us back our loved ones.

Mississippi and Louisiana Convention Young Men's Christian Associations.

L. A. DUNCAN.

The Twelfth Annual Convention of this body was held April 5-8, 1900, at Natchez, Miss.

Mr. Thomas G. Hardie, of New Orleans, was elected president; L. A. Duncan, of Meridian, and W. W. Moore, of Port Gibson, vice president; L. A. Powell, of University of Mississippi, secretary; L. L. Magruder and George B. Power, assistants.

The opening address of Rev. B. E. Warren on the "Elements of Character Building," was capital, and save in some side points, in perfect harmony with what we call "orthodox Christians."

Secretary W. A. Dunning, of Jackson, made a most interesting report of the doings of the executive committee the past two years, including the work among Mississippi volunteers.

An excellent paper on "Fundamental Principles" was read by Cecil L. Gates, Field Secretary, Atlanta, Ga. J. P. Jackson, of New Orleans, also presented an instructive paper, more particularly referring to the plans and particulars of work.

The "Religious Department" was presented by J. P. Jackson, of New Orleans, as follows: Bible Study; Meetings; Personal Work. Rev. H. F. Williams led a very interesting lesson in Bible Study. J. C. Meadows' paper on the Educational Department was excellent and deserves publication.

"Work Among Railroad Men" was emphasized; also "College Work" and "The Regions Beyond." Special services were held on the Lord's Day. Governor Northen, of Georgia, spoke at Wall Street Baptist church in the morning and gave an able address at close of the convention.

Governor Thomas of Colorado is considering a bill which proposes that no marriage license shall be granted until a certificate is had to the effect that the man is not less than twenty-five years old, the woman not less than twenty-two, and that both are free from dipsomania, organic or true insanity, hereditary insanity, tuberculosis of the lungs, or other vital organs; hereditary asthma, scrofula and epilepsy, and that there is no blood relations existing between them.

The worst thing that can be said of Christians in our day is that they are weak. They do not conquer themselves, nor anybody else.—Rev. Charles E. Jefferson, D.D.

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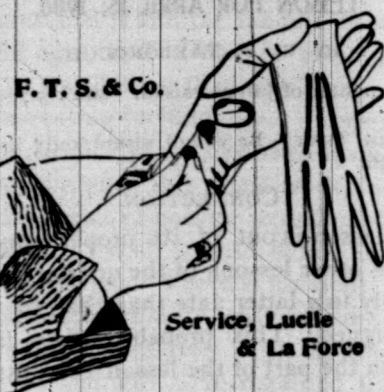


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Section of our store, is now a profusion of Millinery elegance. The charm and individuality of our Hats is the talk of Jackson. In buying a fine Hat of us, you can rest assured that you will not meet your double on the next corner, our styles are exclusive.

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NOTE. We have this Glove in misses sizes also.

The Home

Tell her so.

Amid the cares of married life,
In spite of toil and business strife
If you value your sweet wife,
Tell her so!

Prove to her you don't forget
The bond to which your soul is set;
She's of life's sweets, the sweetest yet—
Tell her so!

When the days are dark and deeply blue
She has her troubles same as you,
Show her that your love is true—
Tell her so!

In former days you praised her style,
And spent much care to win her smile;
'Tis just as well now, your while—
Tell her so!

There was a time you thought it bliss
To get the favor of one kiss;
A dozen now won't count amiss—
Tell her so!

Your love for her is no mistake—
You feel it, dreaming or awake—
Don't conceal it, for her sake,
Tell her so!

You'll never know what you have missed
If you make love a game of whist;
Lips mean more than—be kissed!
Tell her so!

Don't act, if she has paid her prime,
As though to please her were a crime;
If ever you loved her, 'twas the time—
Tell her so!

She'll return for each caress,
An hundred fold of tenderness
Hearts like hers were made to bless!
Tell her so!

You are hers and hers alone;
Well you know, she's all your own;
Don't wait to leave her on a stone—
Tell her so!

Never let her heart grow cold—
Richer beauties will be old;
She is worth her weight in gold!
Tell her so!

—Detroit Free Press.

Disregard For the Sanctity of Human Life.

There is no such thing as the lawful killing of human beings, except as a punishment for crime.

Justifiable killing is that which is done in defense of one's own life, or of his family or others under his care. Homicides which unavoidably occur in the enforcement of the law and those arising from conditions wholly accidental are excusable. Wars are left out of the question, since they set aside or override the laws of civil government and there is no power left to stop the havoc of human life or punish the armies that have caused or permitted the slaughter. Thus it is that the only killing that is commanded by law is that which is visited upon criminals in conformity with judicial decree. The law holds all other intentional taking of human life, including suicide to be felonious, and in early times suicide was punished by exposing naked the bodies of those who had laid hands on themselves. This was considered to exert a powerful deterring effect on women. The bodies of men were buried at the crossing of roads, with a stake driven through the corpse.

These observations have been suggested by a discussion upon a paper recently read before the American Social Science Association at Saratoga, by Judge Simeon E. Baldwin, President of the American Bar Association. The Judge, in defiance of all law and sentiment, claimed that any man suffering from an assumed incurable disease, had and has a right to employ a physician to put an end to his (the invalid's) life. This declaration has been sharply criti-

cised; but a Connecticut doctor has gone into print to declare that not only does he recognize the right of a medical man to kill a patient in order to relieve him of suffering, but that he has repeatedly exercised that function.

Under the law such killing would be a criminal homicide, and it is all the more inexcusable in view of the fact that the physician has at his command a great number of anesthetic medicines which will secure insensibility to pain. The medical man would be glorifying his mission of giving relief from physical suffering by using his science to ease pain while postponing the hour of death, and even possibly to secure a measure of restored health, since while there is life there is hope. But surely there is no excuse for the medical man to assume the right to take life at his pleasure, when it is in his power to produce such surcease from pain as will give the patient ease, and at the same time prolong his life.

That a conspicuous legal light should proclaim the right of a medical man to defy the law, both divine and human, against murder and deliberate homicide is remarkable, and it shows an astonishing disregard of the sanctity of human life. The growth of this indifference to the lives of human beings is seen in the great numbers of murders and great homicides in all parts of the country. But the most surprising evidence is the frequency of suicide.

It appears that there is an extraordinary tendency to suicide in some parts of the country. In many cities there are suicide clubs which get their proceedings reported in the papers. In this connection, the Chicago Tribune, of the 20th inst.,

relates that there are suicide societies among the large Bohemian population in Chicago, whose practices are the result of a cult or doctrine which teaches self-murder, and this doctrine obtains to such a degree that it is demoralizing the people who accept it.

According to the Tribune, a plan by which it is sought to revolutionize the social customs of Bohemians in the United States, has been undertaken among the 100,000 members of that race in Chicago by the Bohemian Brotherhood of America. The brotherhood, which is a secret organization, and represents a variety of religious beliefs, makes the bold declaration that the prevalence of Ingersoll agnosticism among Bohemians has resulted in suicides in such numbers as almost to threaten the extermination of their race.

This anti-suicide organization has issued an appeal to the Bohemians, in which is set forth the following:

Our brothers related to us by blood, nationality and language, shoot, hang, drown and poison themselves as though they were not members of a civilized nation, but the outcasts of the most degenerate society. This throws upon us and our name, and upon our Bohemian fame, such a blot as can only accumulate where the moral sense is rotten.

Begin to reckon in what way we may, with the multitudinous suicides of our countrymen in these Bohemian societies, it is impossible to explain them on the ground of ordinary causes. Therefore, it is necessary for us to find the special or extraordinary cause. If our health and social conditions were as different from the health and social conditions of American society

ties as the per cent. of suicides among us is greater, we could then assign these self-murders of our brethren to this difference. But no such difference exists.

The Chicago Tribune has interviewed Mr. Zdrubek, who is editor of the Svornost, a Bohemian daily newspaper, published at 150 West Twelfth street, and who is mentioned in the circular as encouraging in suicide. He said:

We preach and practice agnosticism. We teach it to our children, and I think the brotherhood has a difficult task in hand in attempting to effect the so called reform. The organization sent thousands of circulars among us. But to wage war against those who do not fear God is futile. If we choose to commit suicide we are answerable to no God, and certainly to no man.

Here is seen a most peculiar state of feeling and belief among a large body of people. If they can come to the point where they hold their own lives so cheaply and at their own disposal, it will not be strange if they should regard the lives of others as of small value. The doctrine of the justification of self-murder should naturally lead to the excusing, and even the justifying of the killing of other human beings. The situation would be alarming, indeed, if the epidemic of self-slaughter, which is said to have seized on the Bohemians in the West, should become general.—Ex.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,
Sole Manufacturer, P. O. box 629, St. Louis, Mo.
For sale by all druggists.

READ THIS.

Vicksburg, Miss., Jan. 8, 1900.
I have used Hall's Great Discovery for bladder and kidney trouble, and would not take a thousand dollars for the benefit received from using one bottle. I feel that I am permanently cured. I make this statement from a sense of duty that I owe to those likewise afflicted and trust that they will take advantage of the information and realize the truth of my assertion.

G. H. FOSTER.

Dr. M. A. Simmons Liver Medicine has since 1840 steadily risen in public favor, and the demand for it far exceeds that of any other Liver Medicine.

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Make No Mistake,
But see that your ticket
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Louisiana Industrial Exposition, New Orleans, Louisiana.

The Louisiana Industrial Exposition for 1900 will be held in New Orleans, opening on the 14th day of April and running to the 6th day of May.

The large number of exhibitors who have already secured place and the special features which are promised by the Management, including the Horse Show, Flower Show and various other attractions give promise that the exposition of this year will eclipse any previous efforts and give assurance that visitors to New Orleans during that period will find in this exhibition many exhibits which will be instructive as well as beautiful.

The Queen & Crescent Route will have on sale round trip excursion tickets April 13, 14, 19, 26 and May 3, limited to continuous passage in each direction, with a final limit of five days for return passage. It is probable that additional dates of sale for the special features, such as the Horse Show, Flower Show, etc., will be announced later.

May 3.

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Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on "Patents" sent free. Oldest agency for securing patents. Patents taken through Main & Co. receive special notice, without charge, in the

Scientific American.
A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all news-dealers.
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A teacher of ten years' experience experience in school work desires position as principal of a good school. He is recommended by every board he has ever served as a careful disciplinarian, efficient instructor, and energetic worker. Best references as to character and qualifications. Address

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We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all.

We handle the Knabe, Kimball, Stieff, Haines, Blasius, Regent, Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

PATTON & WHITE,

318 E. Capitol St.

JACKSON, MISS.

The Louisiana Fair, New Orleans, April 14 to May 6, 1900.

SOUTHERN BAPTIST CONVENTION,

—AT—

Hot Springs, Ark., May 10th to 17th.

THE BEST WAY

—IS VIA THE—

IRON MOUNTAIN ROUTE

and Hot Springs R. R.

The very low rate of

One Fare for the Round Trip

is offered by the above lines for this Convention. A rare chance to visit the great Government Reservation and health and pleasure resort. Descriptive and illustrated matter on Hot Springs mailed free, and information as to schedules of special trains and other information desired will be promptly furnished by addressing H. C. Townsend, G. P. & T. A., Iron Mountain Route, St. Louis, Mo.; R. T. G. Matthews, T. P. A., Louisville, Ky.; L. E. Rehlander, T. P. A., Chattanooga, Tenn.; Ellis Farnsworth, T. P. A., Memphis, or J. C. Lewis, T. P. A., Austin, Texas. April 10.

PILES CURED WITHOUT THE KNIFE.

All druggists are authorized by the manufacturers of PAZO OINTMENT to refund the money where it fails to cure any case of Piles, no matter of how long standing. Cures ordinary cases in six days, the worst cases in fourteen days. One application gives ease and rest. Relieves itching instantly.

This is a new discovery, and is the only Pile remedy sold on a positive guarantee, no cure no pay. Price 50c.

If your druggist don't keep it in stock send us 50 cents in postage stamps and we will forward same by mail. Manufactured by Paris Medicine Co., St. Louis, Mo.

The Pill that Don't GRIPE, 50 Pills 25c. Ask for Grove's Painless Liver Pills.

Ministers and Churches.

MEXICO.

From letters just received from our "North Mexican Mission" I see that there have been (50) fifty baptisms during March. These make about 70 since Jan. 1. The people promised to make a 75 per cent. advance. The Lord took them at their word and was greatly advanced the work on all the fields. Brethren, fail not to come up to the promised advance.

A. C. WATKINS.

Clinton, April 5, 1900.

FROM WATER VALLEY.

Enclosed please find my subscription etc.

Our work here in Water Valley is moving on very pleasantly. It is a delightful field to labor in, except a few months in summer when it is very warm. The people of the town are pleasant, kind and benevolent, and I think generally prosperous.

We have quite a number of very valuable members in our church. They are faithful to the pastor and co-operate with him freely in his efforts to advance the cause of Christ.

I greatly appreciate my brethren and sisters and hope God will make me of still greater use to them.

We are just finishing up our missionary collection which we are all proud of. The members were liberal and enjoyed giving, and are now encouraged by the result.

Bro. Bailey is a little surprised, that we do not see more about our Orphanage in THE BAPTIST. Surely it is one of our greatest enterprises. Care of the orphans is one of the things in which consists pure and undefiled religion. If we have strength the orphans are ours by reason of their need. Ours to shelter and clothe and feed. Ours to teach and lead to God.

We have no object before us, that will win its way to the hearts of the people so readily as the orphanage, in our brethren over the state will take it up and press it home. The children, the mothers and all are ready for this God-given opportunity.

Bro. Foster is in great need of a large, substantial building. He can not accommodate those that we ought to care for. They cry for help in vain.

My people are in very close touch with the institution, which they have already shown in a substantial way. And we realize that the work is greatly hindered and

will be until the Baptists of the State rise up in their might, and furnish accommodations for a larger number of orphans.

May God put it into the hearts of the brethren to agitate the matter in every community.

Yours,
D. A. GLENN.

CONCORD.

Since smallpox has left us we are in the midst of prosperity. We have not a fallen countenance at Concord church. Each service brings into play new "cards," but still "Concord" has her right name. Sleeping energies are revived. Bro. A. C. Watkins, of Mexico, has promised to be with us and rejoice in a missionary rally next Sunday.

"OGDEN

never saw better days," said a brother yesterday when he handed me my paid-up salary for last quarter. Ogden church has a bright future. A church library is now in sight. We preach there twice a month, and the brethren meet every Sunday in a prayer meeting. Our last preaching day was a Holy Ghost meeting.

HEBRON

Church is not a whit behind. It is a joy to preach to those people. The pastor has been kindly remembered by Mrs. W. W. Coody and Bro. Hilderbrand. Their liberality has abounded to our needs. In the building of the pastorium, Hebron responded beyond her ability. This whole pastorate seems to be well unified, and has its energies concentrated towards building up the kingdom of our Lord in Yazoo county. Our new pastorium is the best move just now. It is completed and painted on the outside. We will be glad to report to our next Association that our church property has increased \$800 during the year. If you want to see pastor and people in one, come to see us.

S. J. ELLZEY.

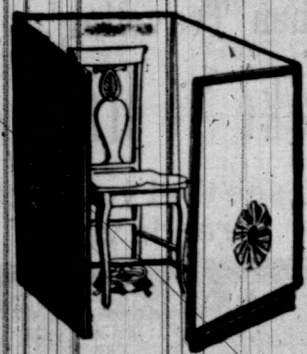
Anding, Miss.

CRYSTAL SPRINGS.

Our collection for foreign missions has reached the \$206 mark, and still it comes. Our pastor gave us three sermons on mission lines; distributed the envelopes, with the above results. The happy faces at church yesterday indicated the pleasure that was felt at the offering made. Bro. McComb leaves to-day for Senatobia to assist Bro. Ellis in a ten days' meeting, with the prayers and best wishes of his church. For all of this we feel thankful.

Yours,

J. M. DAMPER.



A TURKISH BATH AT HOME.

\$12.00
BATH CABINET
—FOR—
\$5.00.

The Standard Bath Cabinets

are the standard. The best Cabinet made. Convenient, durable and handsome. Always ready for use. Physicians everywhere recommend them. Every Cabinet built on honor. Has a door. You walk in, sit down and close cover over you—cover works on hinge. A remarkable invention. There is no person in the world whom Turkish and Vapor Cabinet Baths will not benefit. It opens the pores and sweats all the poisons out of the blood, leaving it pure and healthy. Physicians recommend it to cure La Grippe, Colds, Pleurisy, break up Fevers, cures Rheumatism, and all Liver, Kidney, Skin and Blood diseases. If you are sick it will make you well; if well it will keep you so. Makes you healthy, vigorous and seemingly to years younger. A Turkish bath at home for 5 cents. No home can afford to be without it. Every Cabinet guaranteed or money refunded if not as represented.

Good Agents and Salesmen Wanted Everywhere

to open offices and appoint agents. \$100 a month and upwards. Big money. Ask for book about the Cabinet and its uses, and testimonials.

"WRITE TO-DAY."

THE
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TOLEDO, OHIO.

FLORA.

I was called to supply the pastorate here for the remainder of the year. I have been here one month. During that time I have visited every Baptist home in Flora, and before leaving would pray God's spiritual blessings to come upon them. God is answering our prayers, and I do verily believe that a deep work of grace is going on in the church and a precious work being done in the homes of the people. In many of the places I have gone here the people have said: "Bro. Stanley, we have enjoyed your visit very much, and we desire to have you come again." The Baptists here are like a large family, with equal rights and privileges.

These are indeed a noble, kind-hearted people. They respond to every call of the gospel. We take up a collection for foreign missions the fourth Sunday, and must take up one for State missions very soon. We have an elegant church building, a splendid parsonage, good choir and large audiences, both morning and evening. We have an industrious Ladies' Aid Society, with Mrs. A. E. Four, its president, at the helm, with Mrs. Jones, Mrs. Simpson and other active members. Under the wise

management of W. B. Jones, whom you all know, we will soon have the parsonage complete. Under the direction of God, we are prospering on all lines of church work. Brotherly,
ROBERT STANLEY.



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Deaths.

Mr. R. G. Oakman.

On the night of March 13, 1900, the death angel took from our midst our beloved friend, Mr. R. G. Oakman. He was a devoted father and husband. Was for a number of years a member of Fellowship Church, where he is greatly missed. He leaves three children and many relatives and friends to mourn his departure, his wife and children having preceded him to the better land. May the three surviving children, by the grace of God, meet their dear father in heaven.

A FRIEND.

In Memoriam.

Died March 18th, Mrs. L. M. Whitaker, aged 72 years.

In early girlhood she became a member of Antioch church and "followed in the steps of Jesus" more than half a century. She was an invalid many years and was often forced to drink the cup of sorrow, yet she never swerved from her allegiance to the Master. Life lost its brightness when her husband was taken from her, but she tried to be cheerful for the sake of her son and grandchildren.

The poor body is laid to rest,
Her sufferings all are o'er,
Now with the ones she loved the best,
She beckons from the shining shore.

E. C. HOLLS.

Mrs. N. O. Thompson.

Mrs. N. O. Thompson died at her home near Rodney, Miss., March 29, 1900, after several weeks of intense suffering. She has for a number of years been a member of Rodney Baptist Church, where she is greatly missed. She leaves an aged mother, a devoted husband, many relatives and friends to mourn her loss. May God's richest blessings be upon the bereaved ones, and that they may be given grace to bow in humble submission to the divine will of God. The entire church and community sympathize with the bereaved ones.

A FRIEND.

Lorman, Miss.

Mrs. Katie Dickerson Lane.

Was born April 27th, 1881, and died of pneumonia after an illness of one week at her home near Pokal, Miss., February 21, 1900.

Kind and affectionate hands did all they could for her recovery, but God saw best to take her. She was a member of Pleasant Hill Baptist church at her death. She was married to D. J. Lane, Jan. 13, 1898.

As a wife she was true and devoted, as a daughter and sister, was kind and affectionate. May the Lord bless and comfort the grief-stricken husband, mother, brothers and sisters, together with the many relatives and friends who mourn.

A FRIEND.

Wade Hampton Ball.

Wade Hampton Ball, son of F. and M. E. Ball, was born September 6, 1887, and died February 23, 1900. It is inex-

pressibly sad that one so loved, at such an age, right in the morning of life, when such a fate was least expected, when it was announced that Wade had accidentally shot himself, his dear father and mother had just time to reach his side ere he was so ruthlessly taken by the angel of death.

But sooner or later it comes to us all, And in the dust be equal made, With the poor sickle, scythe and spade.

His father and mother are heart-broken, but he has gone where no pain, no sorrow, no anguish exist.

That there is a hereafter every one, it seems to me, must believe. I cannot conceive how anyone, with human instincts can think otherwise.

How could the father and mother bear up under their unutterable grief if the hope of a future reunion beyond the dark valley were taken away? To teach any other belief is unnatural—yes, it is monstrous.

From all earthly scenes Wade is gone forever. But he will not be forgotten. His friends will ever keep his memory fresh in their hearts. And when the glorious summer comes, and the grass grows green, and the beautiful roses blossom on his grave although hushed will be his lips in death, yet the tender blades and the perfume of the flowers will speak of him, and to those who know him best will seem to say, "Beneath here sleeps one who was a good, kind, obedient and truthful boy."

DR. O. DULANEY.

Ruby, Miss.

Elder Wilson West.

This venerable servant of Christ died at Heidelberg, Miss., on Friday the 16th inst., and was buried yesterday (Sunday) at Clear Creek Baptist Church, six miles south of Shubuta; the writer preaching the funeral sermon from the text: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever." Dan 12:3.

He was born near Williamsburg, Covington county, Miss., Dec. 25, 1826, and was ordained as a Baptist minister in 1856.

Considering the fact that he was about 30 years old when he entered the ministry, that he already had the responsibilities of a family, and but little or no education to begin with,—the work that he was enabled to do is simply phenomenal. The writer has heard him say that he went to school with his own children after he began to preach. He often deplored his lack of early educational advantages. He was a warm friend of Ministerial Education, and frequently urged the young ministers of his acquaintance to avail themselves of every opportunity to improve their education. After entering the ministry he made good use of the few opportunities that he had. He procured and read with avidity a few choice theological books, but above all other books he studied the Word of God, which he recognized as the "Sword of the Spirit, quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, joints and marrow, and a discerner of thoughts and intents of the heart."

Few, if any, have preached the old-time Gospel with greater force and power, than did Elder W. West in the palmy days of his ministry. He was a veritable Boanerges—a son of thunder

when dealing with the impertinent in revival meetings. Many "who came to mock, remained to pray." He "wielded the Sword of the Spirit" with a mighty hand, and "many were the slain of Lord."

His son, Elder W. Z. West, informs me that his father kept a record of the names of all whom he baptized, and that there are something over 1000 names in the book. But as some of the leaves of the book are lost, it is safe to say that he baptized, perhaps, 1800 believers. And in addition, he aided in the ordination of 19 Ministers; 71 Deacons, and in the constitution of 16 New Testament Churches in East Mississippi. He also united in marriage 141 couples. Many were converted under his ministry, who were baptized by other pastors whom he aided in meetings.

He was, indeed, instrumental in "turning many to righteousness," and, although he passed through many and great tribulations, we have the assurance that he "shall shine as the brightness of the firmament, and, as the stars, forever and ever."

"Servant of God, well done:
Rest from thy loved employ,
The battle fought, the victory won:
Enter thy Master's joy."
J. M. PHILLIPS.
Shubuta, Miss., April 9, 1900.

Boy's Combination Suit

Made of strictly all Wool fancy Cassimere—a regular \$5.00 garment! Will wear like iron. The patterns are new and nobby, and made up by spot's most skilled tailors. State age of boy, whether small or large for age; size of cap desired, and enclose us \$3.95, and we will ship you the best value you ever saw in a boy's suit; or, if preferred, we will send it to your nearest Express Office, C. O. D., with privilege of examination and trying on, and if not instantly impressed by its appearance, fit and make up, return it at our expense.

Our Handsomely Illustrated Spring and Summer Catalogue, with samples of this and many other Men's and Boy's garments, free, upon application.

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Married.

Kelly—Agnew.

At the pastorium in Anding, Miss., March 20th, 1900, Mr. Coke Kelley to Miss Lula Agnew, S. J. Ellzey officiating.

North and South United in the Holy Bonds of Matrimony.

At Detroit, Tipton county, Tenn., Mr. T. A. Dodson, of Days, Miss., and Mrs. E. J. Kallam, of Illinois, were married at the home of Dr. Bartlett, at Detroit, April 3d, 8 p. m. The writer officiated. Bro. Dodson is 76 years old. The writer does not know the age of the bride, but supposes her to be between 50 and 60 years of age. This is the third time that the groom has married in this State. He said that the first time he married his license cost 50 cents, the second time a dollar, but this time it cost him three dollars. The writer informed him that this was an administration of trust and combines, and that the Tennessee women had been cornered on, and license had gone up, but he informed me that he appreciated the opportunity of cornering on one himself. Bro. Dodson is a staunch Baptist, and well known in his part of the State. We wish for him and his bride a pleasant future down the decline of life.

Fraternally,

W. R. FARROW,
Garland, Tenn., April 3, 1900.

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Woman's Work.

Missions in Southern States.

"Five hundred years of time in the process of the world's salvation may depend on the next twenty years of United States history."

State Missions.

"That State missions are an accepted department of the work of Baptist churches is shown by the fact that organizations for this purpose, called conventions, associations or societies, are to be found in all the States and Territories with but few exceptions. The reasons which led to the formation of these organizations are not only still hold, but to-day, on account of the large and rapid increase of irreligious State populations, are greatly intensified, so that organizations for doing State missions need neither apology nor defence. Their fields and methods simply need to be interpreted to awaken deep interest in them."

Fix your attention on your own State, and see its needs, and as a loyal disciple responds with all our might to its demands. Co-operate with God in saving your own beloved State, and see that State missions has a choice place in your heart."

The Fund.

The funds for carrying on the work of State missions come from the annual contributions of the churches, Sunday schools and Women's Mission Societies, and from interest on each invested fund as were specially devised or given for this purpose. The pastor must lead or the church will not give. He must advocate State missions, explain their importance, show their needs and appeal to his people for their offerings. He must do so each year and keep State mission work before his people as one of the living religious issues of the hour. He may be materially aided by the church committee on systematic beneficence, in the distribution of literature and in personal work; and further by the women, who ought to do for State missions as well as for Home and Foreign missions.

REV. L. FREEMAN.

The Jim Crow.

Pictures and descriptions fail to give one an exact idea of what Jim Crow riding really is. The "Jim Crow" man—his hair combed back and tied, so that the end

turns forward upon the top of his head, which is shaved bare—gives you a low bow, as he rolls up his blue cotton handkerchief and ties it in front like a rope about his head. You get into the two wheeled miniature buggy with the top put back and sit down.

A feeling steals over you such as the woman in Mother Goose had when she said, "Lark a mercy on me; this is none of it!" Your human horse steps into the shafts, and, lifting them up, trots off steadily and rapidly. At first it seems as though the whole town were at the windows laughing at your ridiculous appearance, and you have to laugh at yourself. But other people you meet are riding in the same style, and the broad grin gradually dies down and you begin to enjoy the scene. Your horse will not run away or hit any other vehicle; he needs no guiding, and if you wish to stop, the word "halted" will bring him to a halt. He needs no hitching post or blanketing; indeed, he unblankets himself, during the progress of your ride, of so many coverings, that you are fearful lest he may "take off his skin" and run "in his bones." In rainy weather he dons a waterproof cape and hat of straw which makes him seem like an animated stack of straw with a pair of naked limbs attached. The first day one rides, a feeling of sympathy for the plodding creature in front will cause you involuntarily to sit easy and ride light, and the result is that the avoirdupois is not any less and lame muscles and weary back are added.—From *Round the World Letters*, by Mrs. Lucy Bainbridge.

Band Work.

For several months I have had charge of band work for the State, and during that time I have used every available means to become acquainted with the field. I began under the most adverse circumstances, as I had nothing to guide me in locating the various bands. I have distributed much literature and written many letters. Comparatively few replies have been received; consequently the information gleaned has been meager and the progress of the work very much retarded.

In every instance where a Sunbeam Society has been reported to me, I have promptly provided literature.

I know there are many organizations scattered throughout the State of which I know nothing. I hope every leader will communicate with me, and thus assist me in systematically organizing the

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Have you "THAT TIRED FEELING" as spring comes on? If so, don't lose \$5.00 for five bottles of **Australian Electric Pills** Remedy, for \$1.00 more real value and better results. What is this remedy? We answer: The most perfect **LEZZATIVE**. The most perfect **Tonic**. The most perfect **Nervine**. The most perfect **Appetizer**. The most perfect **Blood Purifier** in the World.

It Contains No Poison, No Mercury, No Morphine, No Alkalies. Australian Electric Pills are a system treatment entirely filling the place of liquid medicines and are more potent, cheaper and better. They seldom fail to cure and always relieve. Liquid medicines are no comparison, and as fast as the pleasant effects appear, the system is purified, the blood is cleansed, and the body is made healthy. Immediate results of Australian Pills are known to become the family favorite, and preparations on the market. We guarantee every box to give perfect satisfaction, or we will refund your money as freely as we have taken it. Regulate the Liver, Kidneys, Stomach and Bowels with this remedy and four-fifths of your ailments will disappear. It is also a great preventive of disease. Purify your blood and disease will die from want of material to sustain upon. Tens of thousands have used them for the past 3 years. We want an active agent in each town. You can not buy this remedy at the stores. You must order from an agent direct from us. As an agent you will be protected in your exclusive territory and have no competition from stores. Send at once for free sample and special terms to agents, and have no competition from stores. Send at once for free sample and special terms to agents, and have no competition from stores. Send at once for free sample and special terms to agents, and have no competition from stores.

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Worth \$5.00 but costs only \$1.00 for 50 days

work. I have literature which I will gladly send to every society. Leaders will find the Mission Manual and Star Cards especially helpful in conducting a band. Pastors can be of invaluable assistance to me, by encouraging the work and suggesting some one in their church that would be an efficient leader for children. I would communicate with them, and possibly much good might result.

Another quarter has nearly expired, so please allow me to earnestly urge and insist upon leaders to send in their reports. A report from me is expected at the expiration of every quarter, so, sisters, please do not delay.

(MISS) ANGIE LLOYD,
Supt. of Band Work.
Meridian, Miss.

Annual Meeting Southern Baptist Convention, Hot Springs, Ark., May 10 to 17, 1900.

For the above occasion the Iron Mountain Route will sell round trip tickets at ONE FARE for the round trip. Tickets on sale May 7th to 11th inclusive, final return 15 days from date of sale. Tickets can be extended until June 10th by depositing same with ticket agent at Hot Springs prior to May 17th.

For rates and other information, address,

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Temperance.

Don't Sell My Father Rum.

Don't sell him another drink, please! He's reeling already, you see; And I fear when he comes home to-night, He'll beat my mother and me. She's waiting in darkness and cold, And dreading to hear him come home. He treats us so bad when he's drunk; Oh, don't sell him any more rum!

I heard mother praying last night. (She thought I was quite sound asleep.) She cried God her husband to keep; She cried like her poor heart would break. So trying to comfort her some, I told her I'd beg you to-day Not to sell my father any more rum.

Why don't you have something to sell That will not make people so sad; That will not make dear mothers grieve And kind fathers cruel and bad? Ah, me! it is hard, and I see You are angry because I have come; Forgive a poor, sad, little girl, And don't sell her dear father rum. —E.

CITIES AND THEIR PURIFIERS.

How Eighteen Churches United to Purge a Manufacturing City of The Saloon.

The city of Brockton, Mass., has a population of 37,000, with eighteen churches. There are five Congregational churches, three Baptist, four Methodist, one Episcopal, one Free Baptist, one Disciples', one Adventist and two Roman Catholic. In 1897-'98 there were thirty-three saloons, including three hotels where liquor was sold. The saloon paid a license of \$1,700 each and the three hotels \$2,400 each. The city was thus deriving a revenue of \$58,200 a year from this source alone. No better results could be expected anywhere from high license. The number of saloons was small in proportion to population and the returns from them exceedingly large. It is a manufacturing city and according to the theory of many good people, the saloon was therefore a necessity.

But Brockton had previously enjoyed eleven years without saloons and when they came the moral forces of the city immediately began preparations for a big campaign. Each church chose a representative to serve on "The Central No-License Committee" and Catholic and Protestant united with the Y. M. C. A. and W. C. T. U., and every other uplifting organization for aggressive work. The result was that the bare majority of 13 votes which had committed Brockton to the saloon in 1897 was turned into a majority for

no license of 2,132 votes in 1898. The total vote in 1897 was 6,509 and in 1898 7,316, this alone showing how much spirit had been aroused in the campaign.

The story of the miracle which was wrought at Brockton is full of the dramatic elements which naturally enter into any live political contest. The saloon had come into existence by a bare majority of ballots, it was slain by an avalanche of ballots.

In 1886 with a population of 20,000, there were 19 saloons in Brockton, paying a license of \$500 each. A union of the moral forces of the city was formed at that time and easily maintained for eight years. So secure did the Christian element feel that during the ninth and tenth year of this happy period the W. C. T. U. was alone sufficient to look after the temperance interests of the city. In the eleventh year the growing element showed signs of making trouble and the Young Men's No-License league was organized and carried on an aggressive campaign. But the odds were too great. The Christian people felt so secure that they could not be aroused to the gravity of the situation. Feelings of intense discord were kindled among the different factions; labor troubles conspired to put an ugly look on the once harmonious city, and a combination of circumstances turned the scale in favor of the saloon.

One month put a new appearance on this beautiful and enterprising city. The saloon men captured the big corner blocks and turned them into gilded palaces, with a wealth of art and ornament. Soon the sons of the best families in Brockton had been enticed into them. A "slum district" gradually began to form and laboring men who had hitherto deposited their surplus in the banks were now even robbing their families of necessities in order to get their beer. Almost unheard of crimes were committed in drunken orgies and robberies were not infrequent. In fact Brockton became one of those "progressive and wide-awake" municipalities, from the criminal court standpoint, all at once.

If Brockton had had the privilege of a second vote one month from the day the saloons were introduced there is no question where the city would have stood, even with the certain prospect of \$58,200 less in taxes. Such a privilege was not to be had, but the feeling on the subject is sufficiently evidenced by the immediate formation of a systematic organization, under the name of "The Central

No-License Committee." Public meetings were held in every section of the city, party preferences and all differences in creeds were buried and a house-to-house canvass of every voter was made. The only question in the campaign of 1898 was License or No-License.

It was wonderful what a difference became apparent in the relations of the different church people as the campaign progressed. New and admirable traits of character were observed in each other. Catholic and Protestant found a common meeting ground. A union rally of the Young Men's Christian Association and St. Patrick's Total Abstinence Society was held on the Sunday before election, at which 1,500 voters listened to an address on "How God Looks at the Saloon Question," by Mrs. L. M. Lake, of the Catholic Total Absence Society of America.

Another factor which entered into the situation was the attitude of the daily papers. The oldest daily, the *Brockton Enterprise*, did all it could in a conservative way to forward the temperance cause. It even went so far that it refused to print a full-page license advertisement, at an enormous offer, the day before election. The other daily paper could not resist the temptation, even after it had lent its influence, in a measure, to the temperance cause.

So carefully and thoroughly had the canvass of voters been made by the young men assisting the No-License Committee that, on the night before the election, the chairman was able to state almost exactly how the vote would stand.

They did not stop with this. Weeks before, all the available carriages in the city had been engaged by the No License Committee. On election day every one of these carriages was pressed into service, and those who were lame or ill or detained by business were driven rapidly to the polls and allowed to deposit their ballots. The saloon people were not lacking in resources, and brought all their power to bear on the situation. They succeeded in voting hundreds of their "hangers-on," but could not overcome the lead of public opinion.

It was the most exciting campaign Brockton ever witnessed. Some who were most active in it were obliged to take long vacations afterwards in order to recuperate their strength. Among these was Benjamin F. Pierce, secretary of the Y. M. C. A., who was obliged to rest three months, and even now admits he has not

fully recovered his strength.

The campaign, which terminated in the election of December 6, 1899, was not so exciting as the previous one, but the temperance people were successful by a majority of 548. The Central No-License League have already entered on the campaign for 1900, and a large majority is expected.—*Ram's Horn*.

Blind Tigers.

I have heard men of intelligence say that they preferred the licensed saloon to the "blind tiger," as much as to say, if they had licensed saloons, they would not have any of the unlicensed. Chicago, Ill., could not be accused of being a prohibition city, and there are 2,071 more internal revenue privilege tax licenses taken out in Chicago than are taken out of city licenses, and I don't know how many that run "blind tigers" that fail to take out United States privilege. There are over six thousand licensed saloons in the city, and that looks like enough to keep out the illicit sale of liquor, if licensing saloons would do it.

W. H. P.

Reduced Rates Via Southern Railway.

The Southern Railway announces reduced rates from points on its line for the following occasions:

General Assembly, Cumberland Presbyterian church, Chattanooga, Tenn., May 17-24, 1900. Tickets will be sold at one fare for the round trip, selling dates May 15 to 18 inclusive, with final limit to return May 26, 1900.

General Assembly, Presbyterian church, Atlanta, Ga., May 17-20, 1900. Tickets will be sold on May 15, 16 and 17, limited to return May 20, 1900, at rate of one fare for the round trip.

General Assembly, Presbyterian church, St. Louis, Mo., May 17-31, 1900. Tickets will be sold May 15, 16 and 17, with final limit to return June 3, 1900, at rate of one fare for the round trip, plus \$2.

For further information regarding these occasions, apply to nearest Southern Railway ticket agent.

Dr. H. H. Harrison

Practitioner in the city of Jackson. Office and Consulting Rooms over Harrington's Drug store, 338 West Capitol Street, near the Edwards and the Lawrence Hotels. — t. f.

Hol Teachers.

HILLMAN COLLEGE, Clinton, Miss., will run a Teachers' Training Department for Young Ladies for one, two or three months, in March, April and May. Write for particulars at once.

B. Y. P. U. Department.

BY W. P. PRICHARD.

"The B. Y. P. U. makes sure enough Baptists of our young people. The Union in my church in Virginia worked up a mission church and built for it a house costing \$2,500.00"—Mr. B. Wharton in Georgia State Convention.

This suggests a very interesting thought. Christians are not made of Baptists; but Baptists are made of Christians. Christians are born of the Spirit. Baptists are made of this new-born material. Judson and Rice together with their wives were Christians when they left America in 1812 for India. Knowing that they would have to meet the great Baptist missionary, Carey, in India, they all began to read and study their Bibles, with the result that, when they landed they were Baptists and applied for baptism at once. Let's push our Bible reading and study for all we are worth.

If a sinner reads the Bible earnestly, he will become a Christian; if a Christian reads his Bible right, he will become a Baptist; if a Baptist reads the Bible, he will become missionary to the world.

HOW TO HEAR THE SERMON.

The Bible lays a great deal of emphasis upon the "preaching of the word"; but it puts more emphasis upon hearing the word—"Take heed how ye hear" is the earnest injunction of the book. And to help us all to hear better, some interesting hints are given:

Hear unfeignedly—"Come and hear, all ye."

Hear individually—"He that heareth, let him hear."

Hear prayerfully—"Make me to hear joy and gladness."

Hear attentively—"People very attentive to hear."

Hear reverently—"Hear and fear the Lord."

Hear purposefully—"I will hear what God the Lord will speak."

Hear financially—"How shall they hear without a preacher?" etc.

Hear profitably—"Hear instruction and be wise."

Hear expectantly—"For I will speak of excellent things."

Hear discriminatively—"Take heed what ye hear."

Hear spiritually—"Hear and your soul shall live."

Hear eagerly—"Prepared on him to hear."

Hear obediently—"Not a forgetful hearer, but a doer."

Hear decisively—"If any man hear . . . and open the door."

Hear immediately—"To-day, if you will hear his voice, harden not your hearts"—Selected.

SUGGESTIONS FOR THE PRAYER MEETING.

Always be regular in attendance.—Heb. 10:25.

Always bring some body else.—Num. 10:39.

Always come in the spirit of prayer.—John 12:23; 15:5.

Always avoid cutting remarks.—Rom. 12:10.

Always participate heartily in the services.—Col. 3:16.

Always be brief.—Eccl. 5:2.

Many a good meeting has been read, talked and prayed to death by the long winded brother; therefore let all who "take part" in prayer meetings be (1) Brief; (2) BRIEF; (3) BRIEF!!

DON'T FORGET the examinations—the papers must be dated in April; no papers can be received after April 30. Send 10 cents along with each paper to pay the expense of grading.

DON'T FORGET that we want to send 500 papers from Mississippi this time. A letter from headquarters tells me that 15 papers were sent from this State last year—sent from the Junior B. Y. P. U., of Water Valley. All honor to the Juniors of Water Valley! But let's not let them stand alone this year with their honors—let's share it with them.

It won't take much work; but it will take some.

Send all papers the B. Y. P. U. A., 324 Dearborn St., Chicago, Illinois.

MAGNOLIA.

TO THE BAPTIST:

The Magnolia Union met this afternoon with an attendance of twenty-two. Was led by Vice President N. T. Tull. We adopted for a course of study missionaries and their works. First, St. Patrick, to be discussed by Mr. N. H. Rowan.

Respectfully,

ELLA ROBERTS,

Secretary.

AT POPLARVILLE.

Our B. Y. P. U. had a delightful meeting last Sunday evening. The devotional exercises were conducted by Mr. H. C. Gridley, and

KNOX STIFF
HATS!

Spring Styles are now on hand, at

JOHN CLEARY'S,
South State Street

several young men made interesting talks on the subject under discussion.

The officers for the next six months are: H. S. Smith, president; Harry Gridley, vice president; Miss Mattie Carver, treasurer; Miss Bessie Scarborough, recording secretary; Miss Mabelle Scott, corresponding secretary.

The usual committees have also been appointed, and our Union expects to "go forward" under the leadership of the new officers.

MABELLE SCOTT,
Cor. Sec.

April 7, 1900.

SPRING HILL.

Spring Hill B. Y. P. U. met this afternoon; opened with devotional exercises.

Rev. D. B. Allen, our president, read a very interesting and instructive paper. His subject was "Always ready."

Rev. J. C. Brandon, from near Coffeeville, was with us in our meeting this afternoon and gave us an appreciated talk encouraging us in our work.

Verses of Scripture were repeated by the members. Our collection for the orphanage amounted to \$1.10.

Mr. Allen was elected to represent our Union at the Baptist Young People's Union South, held in Hot Springs, Ark.

We are increasing in number. There were thirty-five in attendance this meeting.

Respectfully,
EMILY GOOCH,
Cor. Sec.

April 1, 1900.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at the druggists.

Prepared on by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED.

Door-keeper Ga. State Senate, State Capitol, Atlanta, Ga.

MOZLEY'S LEMON ELIXIR

is the very best medicine ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM.

Salem, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga. till April

Gulf Coast Association.

This body will meet in Biloxi, on Thursday, May the 3rd, at 11 a. m.